TIRUKKURAḶ

ENGLISH TRANSLATION

BY

TIRUVACHAKAMANI

Published By:

THE MANALI LAKSHMANA MUDALIAR
SPECIFIC ENDOWMENT,
MADRAS—1.



SAINT TIRUVALLUVAR

TIRUKKURAḶ

OF

TIRUVALLUVAR

TAMIL TEXT AND ENGLISH TRANSLATION

WITH

NOTES AND COMMENTS

By

TIRUVACHAKAMANI

K. M. BALASUBRAMANIAM

WITH A FOREWORD

BY

DR. KAMIL ZVELEBIL CSc.

OF

PRAGUE, CZECHOSLOVAKIA.

PUBLISHED BY

MANALI LAKSHMANA MUDALIAR

SPECIFIC ENDOWMENTS,

MADRAS-1.

1962

PRICE RS. 15 ONLY.

Printed at
The Trichinopoly United Printers,
Tiruchirapalli-2.



VALLUVAR'S WIFE VASUKI

திருவள்ளுவர்

அருளிச்செய்த

திருக்குறள்

இதில்

தமிழ் மூலமும்,

ஆங்கில மொழிபெயர்ப்பும்,

குறிப்புக்களும், விளக்கங்களும்

அடங்கியுள்ளன.

ஆசிரியர் :

திருவாசகமணி

கே. எம். பாலசுப்பிரமணியம், பி.ஏ., பி.எல்.



வெளியிடுவோர் :

மணலி லக்ஷ்மண முதலியார் ஸ்பெஸிபிக் எண்டோமெண்ட்ஸ்,

சென்னை—1.

1962

விலை ரூ. 15—00.



DR. S. RADHAKRISHNAN,

PRESIDENT OF INDIA.

THIS BOOK OF TIRUKKURAL

WITH ITS ENGLISH TRANSLATION

IS

DEDICATED WITH DEVOTION

TO

DR. S. RADHAKRISHNAN

PRESIDENT OF INDIA,

A WORLD-RENOWNED PHILOSOPHER

AND A WORTHY STATESMAN

WHOSE QUALITIES OF HEAD AND HEART

EMINENTLY ENTITLE HIM

TO REPRESENT WITH RARE BRILLIANCE

THE PLEASING PICTURE OF A PHILOSOPHER-PRINCE

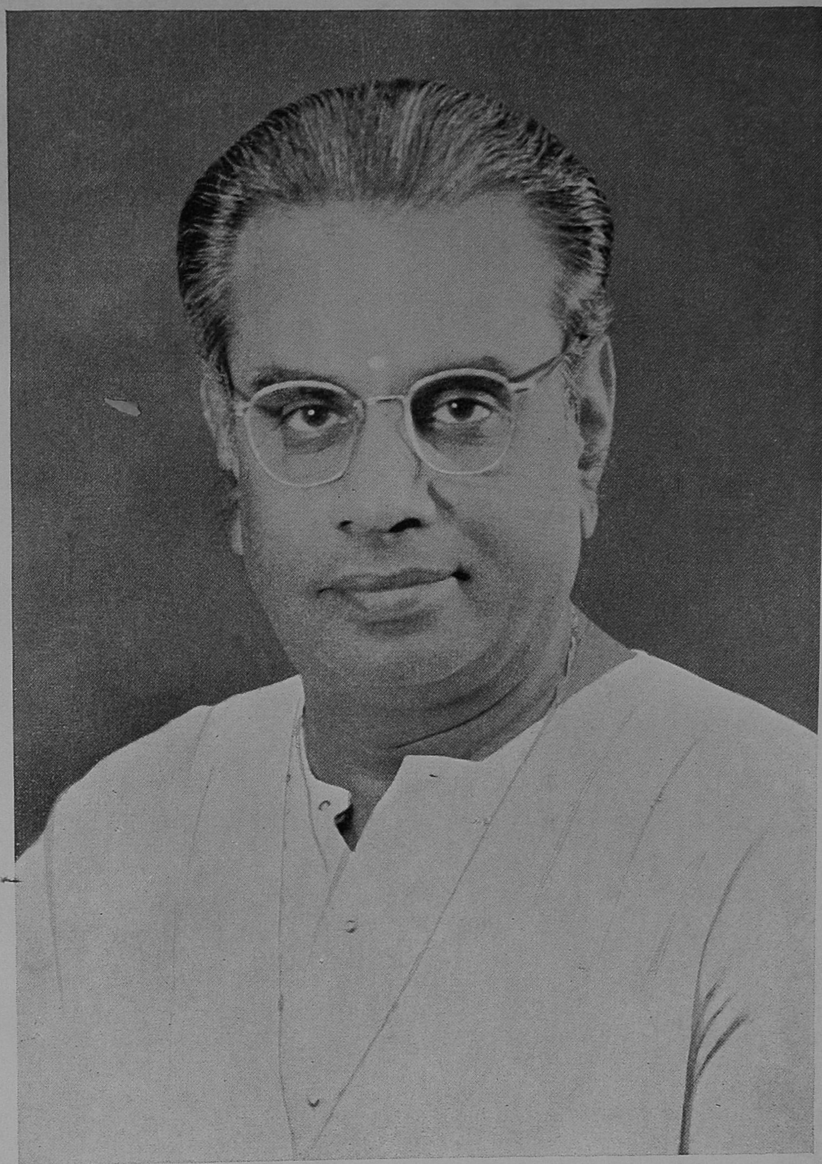
AS PAINTED IN THE PEERLESS TIRUKKURAL

AND

WHOSE UNIQUE IDEAL OF UNIVERSAL BROTHERHOOD

MAKES HIM TOO, WITH VALLUVAR THE GOOD,

BELONG TO THE WHOLE WORLD, THOUGH BORN IN INDIA.



TIRUVACHAKAMANI

K. M. BALASUBRAMANIAM

Benediction From the Blessed Jagatguru !

HIS HOLINESS SRI KANCHI KAMAKOTI PITHADHIPATHI

JAGADGURU

SRI SANKARACHARYA SWAMI MUTT

KANCHEEPURAM

Camp: ILAYATHAKUDI
(Ramnad Dt.)

14th Nov. 1961.

Tiruvachakamani Sri K. M. Balasubramaniam has translated the immortal Kural of Saint Tiruvalluvar into English verses. His Holiness heard with interest some of the verses recited by Tiruvachakamani himself. The verses are simple and flowing and are easily understandable.

His Holiness invokes Sri Chandramouleeswarar's blessings for its publication which will be a true guide for the emancipation of mankind.

S. SAMBAMOORTHI SASTRI,
Manager.

FOREWORD

DR. KAMIL ZVELEBIL CSc.

OF

PRAGUE, CZHECKOSLOVAKIA.

AT last the English-speaking world will be in possession of a poetic translation of the Tirukkural, in possession of an able rendering of this unique Tamil classic into English Verse, which is without exaggeration, almost adequate to the original. K. M. Balasubramaniam who has been awarded the title of Tiruvachakamani—"*the Jewel of Tiruvachakam*" for his outstanding English translation of the famous Tiruvachakam, has now prepared this translation of the Tirukkural into English; his is the last and most recent attempt in this direction and let us say at once that—though some readers may have some reservations—it will be rather difficult to surpass it.

As far as I know, the two best translations of Tirukkural had been till this day, Graul's old German version, philologically exact but somewhat cumbrous in the German way; and V. V. S. Iyer's rather free and inexact but vigorous and very readable English translation. Recently, Tirukkural was translated into Russian (a good, assiduous and scrupulous prosaic version) by my colleague and friend, J. J. Clasov—the first rendering of this Tamil classic into any Slavonic language.

I have myself tried only at a few selected Kuralvenpas to be given in Czech verse; they were published from time to time in a journal and I do not think they were quite successful. Poetry should be translated by poetry only—this is one of our fundamental tenets, one of the firm points of departure for any serious and conscientious translator in our country. And somehow I have never believed that the wonderfully concise and terse Kuralvenpa may be translated into any other verse. However, K. M. Balasubramaniam, as already said, has

almost succeeded. It seems that he is successful in having combined philological exactness with poetic adequacy. Where two or more interpretations were possible, the alternative chosen by Balasubramaniam is nearly always the best one—at least from the standpoint of a contemporary Western reader, though contrary sometimes to the interpretation given by "the Prince of Commentators" Parimelazhagar whose ideas are sometimes rather detestable and strongly adverse to our way of thinking.

Now I should like to quote a few examples of Balasubramaniam's version compared with the original and a literal translation to show that the measure of freedom, the 'latitude' taken by the translator is minimal and fully within the limits of a faithful rendering.

Couplet 80. Anpin Vazhiya tuyirnilai aktilark
Kenputol portta utambu.

Literal translation : "(That) body (which has) a soul (came in) the path of love ; the body of those who have not got it (=love) is (only) bone clad in skin."

Balasubramaniam :

"The love-filled 'bode of soul alone deserves the body's name.
For those without that love it is but skin-clad bones in frame."

Couplet 393. Kannutaiyar enpavar Karror ; mukattirandu
Punnutaiyar Kaḻla tavar.

Literal : "The learned ones have eyes; men without learning have two holes in (their) faces."

B's :

"The learned men alone are said to have their eyes always.
The unlettered have but a pair of sores upon their face."

Couplet 1121. Palotu tenkalan tarre panimozhi
Valeyiru ooriya neer.

Literal : "The liquid which springs from the white teeth of the soft-speeched (maid) is verily as if honey has been mixed with milk."

B's:

"The liquid springing from the mouth of soft-tongued,
white-teeth'd maid,
Is sweet like milk and honey which have been into a
mixture made."

Sometimes it may seem at first glance that Balasubramaniam has been too free and daring in his work; thus the very first couplet:

Akaram mutala ezhuthellam ati
Pakavan mutarre ulagu.

Literal: "The first of all letters is the letter A; so the first (Being) of the world is the primeval God."

B. has translated it:

"As Alpha is of all the letters' first and source of birth,
So God primeval is alone the source of all this earth."

Here the words "......and source of birth" seem to have been freely added by the translator; however, there was purpose in this addition, since 'mutal' means both 'the place of origin' and 'the origin or the source' itself; the English word "source" conveys both these meanings; therefore, Balasubramaniam has used it and very aptly.

He is quite naturally not always so happy in choosing words. Thus for example, when translating by "heaven, the angels' house" the Tamil "puttelir vazhum ulaku"—the world where divine (or supernal) beings live,—"heaven" as abode of "angels" smacks too much of Semitic religions. Or when using the very colloquial English idiom "to be at sea" in a very sublime and majestic couplet in the very first chapter on god (Coup. 10). I am happy to say, however, that such cases are only very few.

More than 200 pages of the book are dedicated to "Notes and Comments." Here the translator quotes selected portions from ancient commentaries on the Kural and pieces of world literature of parallel ideology in a very wide range of selection indeed, from the Bible to Heinrich Mann, from Saadi and Ovidius to Gandhi and Eugene Sue. To compare their sayings with Tiruvalluvar's verses makes a profitable

and interesting reading, though one may with full right ask why the translator has not, before all, quoted some relevant and parallel passages from ancient, medieval and modern Tamil literature for comparison. This omission is especially felt in the third Part (Kamattupaal) " on love ", where the notes and comments tend to be somewhat scanty and where it should have been very useful to have quotations of parallel content from the Sangam Classics.

Concluding, I should once more like to stress the three main outstanding features of this English version of the Tirukkural: first, it gives the Tamil text together with its English translation (in beautiful print and without Sandhi); second, it is poetic translation, *and a good poetic translation at that*; and third, it is accompanied by rich notes which often compel one to give more thought to the original verses than if one only cursorily read them. I believe K. M. Balasubramaniam must have been working hard on his great task; but about him and his *excellent achievement*, we may read in the Tirukkural itself:

> " Do not quite feel frustrate, exclaiming ' 'tis too hard indeed.
> Thy strivings will quite yield thee greatness just as thou dost need."

1—12—62.

PREFACE

SRI C. SUBRAMANIAM,
MINISTER OF STEEL AND HEAVY INDUSTRIES,
INDIA.

Thirukkural, the great Tamil classic, has been translated into many languages, Oriental and European. Particularly in English, many translations are available. The latest addition to this is the work done by Sri K. M. Balasubramaniam, familiarly known to the Tamil world as Tiruvachakamani. The translation of the Tamil couplets in the same form in English has been done in an admirable way, bringing out as far as possible the full meaning of the original work. Notes and Comments provided at the end make the book all the more useful, not only to those who will be studying this classic for the first time, but even to those who are well versed in it. I hope this work will receive the welcome in the literary world, which it richly deserves.

New Delhi,
8—12—1962.

INTRODUCTION

SRI M. BHAKTAVATSALAM,

MINISTER FOR EDUCATION,
FINANCE AND HINDU RELIGIOUS AND CHARITABLE ENDOWMENTS, MADRAS.

I am indeed very happy to write an Introduction to this learned work by Sri K. M. Balasubramaniam. Tirukkural enjoys the rare privilege of being loved at home and admired abroad, and has earned discriminating tributes from foreign scholars who have come into contact with this ancient language and its literature. Beginning with G. U. Pope, Drew and Lazarus, foreign scholars and savants have vied with one another in delving into the riches of this treasure-house of knowledge and sharing them with the peoples of the world. Tirukkural has been translated into German and other European languages too. One need not be surprised how this piece of Tamil literature got translated into so many foreign languages when one realises that it is perhaps the one ethical work which goes beyond geographical boundaries and barriers of language and religion and transcends both time and place.

Saint Valluvar's approach to moral doctrine is marked by a very thorough knowledge of human psychology and a desire to help imperfect humanity to achieve its goal of perfection. His general principles hold good for all time and at all places. His prophetic outlook embraced the entire humanity in one sweep and deduced the common minimum moral standard which every individual should follow, if society were to progress on just and sound lines. Whereas other moralists attempted to reform society as such, Valluvar concentrated on reforming and correcting the individual, so that the cumulative effect of the individuals' reform may project itself into and permeate society. It was this emphasis on individual correction which marks out Saint Tiruvalluvar as an exceptional prophet in the galaxy of ethical poets. There are ethical poets who soar into rarefied heights of idealism ; but

they have no roots in the soil, and their dreams are of no great practical value. There are still others, who are so obsessed with the demands of realism and practical calculations that their outlook becomes coarse and prosaic, without the ennobling touch of idealist vision. Saint Valluvar struck a golden mean between these two, because a poem without an ideal is a corpse adorned and a poem saturated with idealism but devoid of practical value, is only spirit without a body. In the magic web that Valluvar wove the warp is realism and the woof is idealism.

There is considerable controversy among scholars regarding the time in which Valluvar lived and his religious creed. It may be generally accepted that he belonged to a period anterior to the second century A. D. As regards his religious creed, it may not be correct to classify him either as a Jain, a Saivite, a Vaishnavite or a Buddhist. He was one of those all too rare and great men whose catholic spirit rose far above all denominations and whose vision was not clouded by dogma or prejudice of any kind. The whole of Kural eludes classification on any denominational basis.

A word about translation may not be out of place here. However faithful and effective the translation may be, a work of art and more so a work like Kural, loses much in translation for the simple reason that every word in the original has got both a semantic and a phonetic meaning attached to it. A translation can at best claim to be true as far as it faithfully records the semantic meaning of the word whereas the phonetic meaning of a particular word or idiom can never be translated into another language. The dictum holds good not only of Tirukkural but of any great literature of any language. Having this in mind, if one goes through the translation of Sri K. M. Balasubramaniam, one is struck with his extraordinary talent for bringing out the greatness of Kural in a lucid translation. To translate poetry of one language into prose in another language is itself difficult. Much more so, when one tries to render the translation also in a poetical form. The Tamils who enjoy and revel in the "*ethugai*" and "*monai*" will greatly appreciate the rhyme, which the translator has consistently adopted in his translation.

Many of the English translations done by foreigners have not done full justice to the third part of Kural called "Kamathuppal". Probably the foreigners thought that Saint Valluvar who is an ethical poet should not have sung about love. Only the Tamil genius which has synthesised love, worldly wisdom and godliness can appreciate "Kamathupal". Sri K. M. Balasubramaniam who is a scholar in ancient and medieval Tamil literature has understood this and his translation of the third part of Kural *is as brilliant as that of the first two parts.*

In many passages the translator is able to bring out even the music of the original, e. g.

குன்றன்னார் குன்ற மதிப்பின் குடியொடு
நின்றன்னார் மாய்வர் நிலத்து (898)

has been rendered as:

"Should men of mighty, mount-like penance e'er be deemed as small.

The men who seemed so glued to earth, with all their house would fall."

Very subtle passages also have been effectively rendered by the translator, e. g.

வழுத்தினாள் தும்மினேனாக ; அழித்து அழுதாள்
யாருள்ளித் தும்மினீர் என்று ? (1317)

"I sneezed and she did bless me when upon her flashed a thought,

And crying, she did ask, 'in thought of whom that sneeze you got?'"

வில்லேர் உழவர் பகை கொளினும் கொள்ளற்க
சொல்லேர் உழவர் பகை (872)

"E'en though you may be enemies with the 'tillers of bow-plough',

You should not be the enemies with the 'tillers of word-plough.'"

One must congratulate the translator also for his notes and comments which bear witness to his erudite scholarship and which would be of immense use for a foreigner to understand and appreciate the Kural from a Tamilian's point of view. The translator has gone through all the ancient commentaries and the modern translations of Tirukkural and chosen the best reading for his translation.

Whenever the translator has to choose between different words he has given reasons for his choice as on page 279. Words like "ஐந்தவித்தான்" are really a challenge to any translator for the simple reason that if they are literally translated not only is their spirit lost, but also the meaning itself becomes different. Sri Balasubramaniam is quite aware of this pitfall and his erudite scholarship in both the languages has helped him to choose the most fitting equivalents for words of this type. (page 283).

He has also translated the notes for each chapter by various commentators choosing the best among them. This does not mean that he entirely agrees with the points of view expressed by the commentators, as in various places he is bold enough to differ from even Parimelazhagar, the doyen among the commentators. For example on pages 277 and 489 (couplet 1062) Sri K. M. Balasubramaniam has given logical arguments to show why he differs from the commentator.

Couplets like "தெய்வம் தொழாஅள்..............." are intriguing if the word "தெய்வம்" is to be translated as Supreme God and Sri Balasubramaniam has done good service by explaining on page 295 why he has adopted his particular translation.

He has been very careful in choosing correct readings as in Kural 256 and his explanation of this particular choice as found on page 329 is refreshing. In certain Kurals like Kural 217, the author has been bold enough to throw overboard all the earlier commentaries and to give a new interpretation and to translate them as such. His notes on the 33rd Chapter of Kural on non-killing are a brilliant discussion on the philosophy of Ahimsa and Valluvar's point of view on non-killing. In discussing Kural 397, the translator discusses the extraordinary vision of Valluvar and advises that all people should

read more than one language. One must appreciate the way in which he interprets this particular Kural and in order to establish his point of view he quotes from Purananooru also and establishes that ancient Tamils were not circumscribed by parochial or linguistic outlook.

There are certain Kurals which modern sceptics may not be able to appreciate because of their pseudo-scientific approach. We must congratulate Sri Balasubramaniam on quoting copiously from various Press reports to substantiate the thesis of Valluvar and on his interpretation for Kurals like 329, 398 etc.

In his notes on Kural 478, he pointedly draws our attention to the dangers of deficit financing even though deficit financing seems to be the favourite remedy adopted by most of the countries to tide over present difficulties. In interpreting certain Kurals like 677, Sri K. M. Balasubramaniam invokes modern ideas and concludes that it was not beyond the prophetic vision of Valluvar to anticipate developments that would happen far after his life-time. The notes and comments also contain copious quotations and comparable passages from various literatures of the world.

Sri K. M. Balasubramaniam's English translation of the Tirukkural is a fitting tribute to this great classic, a valuable contribution to English and a great service to Tamil. This is a labour of love which will earn for the author the admiration and gratitude of the Tamil-loving public.

29—10—62.

Appraisals and Appreciations:

SAINTS AND SAGES

SRI SWAMI SIVANANDA,

FOUNDER-PRESIDENT OF THE DIVINE LIFE SOCIETY, RISHIKESH.

"Marvellous is your work. The more I read your English metrical rendering, the more I admire it. You are a genius in your own right and your service will remain unique. I admire also your devotion to the Divine Being and to the Saints and their teachings!

May all your wonderful works rise from success to success, move from popularity to greater popularity!

May God grant you health, strength, peace, happiness, prosperity, all-round success and Kaivalya Moksha!

— *His Letter.*

*   *

Sri K. M. Balasubramaniam, Sivabhaktamani, Tiruvachakamani, and now Tirukkuralmani, has rendered most praiseworthy service to the English-speaking public round the world, by this excellent metrical and rhymed translation into English, of this book of books, this great Bible of Humanity, Tirukkural. Sri Balasubramaniam, the translator is gifted with the loftiest sentiments, is in himself a great poet and a great Bhakta; he reveals a fine grasp of the genius of Tiruvalluvar and commands the most refined temperament to render into beautiful English verses the terse and highly condensed poetical expressions of Tiruvalluvar. May this work bring a great flood of many-sided enlightenment and delight to thousands of English-knowing people!

— *His Comments.*

2—9—1962.

HIS HOLINESS THIRUVARUL THAVAYOGA

SRI-LA-SRI SOMASUNDARA SRI GNANASAMBANDA DESIKA PARAMACHARIYA SWAMIGAL

MADURAI AADHEENAM.

We have had the pleasure of going through the Translation into English couplets, of the Tamil Saint Tiruvalluvar's World Famous 1330 Tirukkural Couplets, with notes, comments and comparative quotations from the Eastern and Western Philosophers, by Tiruvachakamani Sri K. M. Balasubramaniam B.A., B.L., and we heartily congratulate him on this bold attempt. This translation will go a long way to make the English-knowing people of the world to read, memorize, digest and practise the eternal morals of the Tamils, the most civilized and enlightened of the Hindu races and devout followers of a system of philosophy, called Saiva Siddhanta, the quintessence of the Vedanta Philosophy.

Tirukkural is one of such texts in high Tamil verse which Rev. G. U. Pope himself has translated into English. Tirukkural is an abridged but elaborated version of the first Tantram on virtue, called Karana Agamam of Saint Tirumoolar, comprising of 165 stanzas-from 157 to 322 out of Nine Tantrams, containing in all, 3000 sacred hymns, called Tirumanthiram. The preface of Tirumanthiram deals on God, Rain, Ascetics, Virtue and Ruler whereas Tirukkural in its preface has mentioned the first four, giving a separate section for the Ruler. The following stanza confirms that Tirukkural, Tiruvachakam, and Tirumanthiram are identical in their expressions.

" தேவர் குறளும் திருநான்மறை முடியும்
மூவர் தமிழும் முனி மொழியும்—கோவை
திருவாசகமும் திருமூலர் சொல்லும்
ஒருவாசகம் என்று உணர்."

In a translation of terse Tamil text like Tirukkural into English, a foreign language to an Indian, Sri K. M. Balasubramaniam

has gone down into its depths, strained every nerve to put himself in harmonious sympathy with Tiruvalluvar and has endeavoured to think and feel with him in order to get at the real thought of the author. Among all other numerous translations now extant, this translation can be pronounced, without fear of contradiction, to be the best and most acceptable one, from the points of view of its artistic perfection , lucid expression, faithful adherence to the original and easily memorisable style etc.

The extraordinary attachment of the translator to the dumb animals has made him interpret many couplets of the Kural from the standpoint of sympathy towards creatures (" Jeevakarunyam ") and his repeated reiterations of the importance of non-killing and vegetarianism are a unique feature of his notes and a rare revelation of St. Valluvar's real heart.

Tiruvachakam is a part of the Eighth Tirumurai of the Tamils. The Present translator has already rendered a true translation of Tiruvachakam into English.

Saiva Siddhanta philosophy, if correctly translated into English, will give peace and contentment to the English-knowing people. We would therefore ask Sri K. M. Balasubramaniam to undertake the translation into English of at least the first two of the 14 Siddhanta Texts, namely " Sivagnana Bhodam " containing 14 Sutras and its commentary " Sivagnana Siddhyar " in 328 Sutras. This would enable the English-speaking world to have a clear conception of the all-embracing Saiva Siddhanta Philosophy of the Hindu Tamils, which will be an effective antidote to communism, besides giving real and provable clues for the establishment of Universal Brotherhood of all human beings and Universal Fatherhood of God and thus lay the foundation of the lasting peace in this World.

We offer our choicest Blessings to Tiruvachakamani and the World-readers of this translation.

11—11—1962.

KAVI YOGI SHUDDHANANDA BHARATHI,

ADAYAR, MADRAS.

Dr. G. U. Pope before translating Tiruvachakam had translated Tirukkural into English. In our days my bosom friend V. V. S. Iyer translated the Holy Kural in the Biblical style. I too have done it in Pentametric Couplets.

But the Time-Spirit was waiting for an erudite scholar who can do it in well-rhymed couplets. Our Tiruvachakamani is the chosen instrument of this difficult achievement. Tiruvachakamani K. M. Balasubramaniam is an erudite scholar, an Advocate, a born-genius wonderfully impressive with his pen and tongue, a scholar of Saiva Siddhanta as well as of Tamil literature. His English has the touch of *Swinburne* and *Tennyson.* After translating Tiruvachakam and establishing his fame thereby, this worthy genius, even like Dr. Pope and V. V. S. Iyer has dedicated years to give an English garb to the universal thoughts of St. Valluvar. He has woven into the grand mosaic of cultural creation the thoughts of immortals like the authors of the Gita, the Upanishads, the Bible, the Koran, Zenda Vasta and Analets, and has extensively quoted parallels from Shakespeare, Milton, G. B. Shaw, Pope, Byron and Emerson, and has illustrated here and there the truths of the Kural with apt incidents from the history of world personalities.

Rhymes at the end, especially in translations, constrain the free flow of ideas so that the original textual exactness could not be maitained without forcing into the lines the translator's idiosyncracies. Even poetic translations of Shakespeare and Milton in French and German have not much impressed readers as prose has. Yet, our talented genius had the temerity to attempt a well-rhymed heptametric translation

of the Kural couplets. For a couplet which is of seven feet in all, the translator has chosen fourteen feet. But this is not without its significance and worth. The learned Tiruvachakamani not only comprises the idea of Valluvar but also embellishes it with an elaboration so that the reader needs no other commentary. His heptametric work is Valluvar plus something else which will throw light upon the terse original. He brings out in a lucid style the gem-like ideas of Valluvar and makes of them a jewel too.

In the very first stanza he differs from all other translators by his apt use of Alpha for Akaram.

" As Alpha is of all the letters' first and source of birth,

So God primeval is alone the source of all the earth."

Again, Couplet 50.

" The one who leads an ideal household life upon this earth
Should well be deemed indeed as one of heavenly gods of worth."

The simple translation should be:

" He who lives as one ought to live on earth
Shall be deemed a man of divine worth."

But the erudite scholar has further clarified the couplet by bringing into it the householder, for the couplet is found in Chapter 5 on household life.

Couplet 45. For the significant words 'panbu' and 'payan,' the translator gives a new Mazzinic expression—'duty' and 'fruit's beauty.'

The translator has brought out the central idea of Valluvar's 'Paattoon' (பாத்தூண்) in his fine translation of Couplet 33.

"The quintessence of all the codes of law of every sect
Is but to share one's bread with all beings and them protect."

He has comprised all the words in the Kural stanza and has also gone beyond them by introducing "of every sect" and "quintessence."

In short, we enjoy not only the Kural in Tiruvachakamani's English rendering but also the beauty of the Thought-world subtly spun with the main tapestry.

Such books deserve all encouragement at the hands of the reading public and I welcome this admirable contribution of our Tiruvachakamani to the World Library and indeed we can reckon him in this work as TIRUKKURALMANI too!

24—10—1962.

GOVERNORS OF STATES

HIS HIGHNESS SRI JAYACHAMARAJA WADIYAR,

MAHARAJA AND GOVERNOR OF MYSORE.

I have perused with much interest Shri K. M. Balasubramaniam's translation in English, of Tirukkural. Saint Tiruvalluvar's Tamil classic is full of profound wisdom expressed in simple and lucid verse. Shri Balasubramaniam has done his best to convey the message of Tirukkural to those who cannot read Tamil and in doing so has rendered valuable service to the cause of our ancient thought and philosophy. Shri Balasubramaniam's efforts in this direction deserve commendation.

Mysore,
4—12—1962.

SRI V. V. GIRI,

GOVERNOR OF KERALA.

Centuries ago Saint Tiruvalluvar considered as an Avatara of Brahma, wrote the Tirukkural which contains in its 1330 couplets all the wisdom and knowledge. The work under the three headings on Virtue, on Wealth and on Love has been a source of inspiration and practical guidance to the people of Tamil Nad for ages. These verses have a style of their own - terse, simple and direct - and is regarded as wonderful and significant as the Gita. Sage Tiruvalluvar has written these couplets for all times and they can be followed in everyday life by everyone, be he a householder or a sanyasin.

Being written in a regional language the beauty and wisdom these poems contain could not be enjoyed by a wide range of people *i. e.*, people who do not have the knowledge of Tamil.

To Sri K. M. Balasubramaniam goes the credit of rendering these couplets into English. Himself a scholar of considerable repute, he has brought out into this translation *not only the spirit but also the easy flow of the ideas and language of the original.*

The notes and comments which the commentator has given will go a long way in making us understand and appreciate more thoroughly the charms and wisdom of these couplets.

I commend this book to all those who are interested in learning the great heritage of Tamilnad.

Trivandrum,
23—11—1962.

JUDGES: PAST AND PRESENT

SRI M. PATANJALI SASTRI,

FORMER CHIEF JUSTICE OF INDIA, MADRAS.

There are numerous translations of the celebrated Tamil classic Tirukkural into various languages both Indian and Foreign, but none so ambitious as Sri Balasubramaniam's rendering into English couplets of rhymed iambic heptameter.

The Kural, as its name indicates, is composed in the shortest meter known to Tamil prosody and is a supreme example of brevity and terseness of expression, coupled with depth and wisdom of sentiment. The difficulty of translating such a literary master-piece into a foreign language, whose genius and idiom are so different, while keeping close to the original in thought and meaning, is obvious; and when limitations of meter and rhyme are super-imposed, the task becomes indeed formidable. Sri Balasubramaniam's command of the English language, however, has enabled him to accomplish the task with commendable success. ...

The notes and comments on each verse of the original are instructive and illuminating, and the parallel thoughts culled from ancient and modern literature show the wide range of the author's acquaintance with the English writers.

At a time when the study of a South Indian language by North Indians is being widely recommended as a means of national integration, Sri Balasubramaniam's work is doubly welcome. Apart from its intrinsic merit as a literary production, it is calculated to give our countrymen in the North an insight into the unity of thought and culture of Bharat as reflected by a venerated ancient Tamil classic.

Mylapore,

23—10—1962.

SRI S. RAMACHANDRA IYER,

CHIEF JUSTICE OF MADRAS.

It is with great pleasure that I respond to the request of my friend Tiruvachakamani K. M. Balasubramaniam to write a few words sponsoring his great and valuable work on Tirukkural. Neither the subject nor the author needs any introduction to the public. One of our richest heritages is Tirukkural: its soul is poetry, the song of a seer. It is a book for all countries and for all times: it enshrines in the form of aphorisms profound and universal truths, religious, philosophical and secular.

But the gulf that exists now between spoken and literary Tamil prevents many from profiting by the great classic. Sri Balasubramaniam has therefore done a great service to the public and to the Tamil literature by bringing out an excellent edition of Tirukkural with a translation into English of the couplets in a parallel form. The method adopted by the author will not only introduce the work to those unacquainted with our great language but also will enable those who are imperfectly acquainted with it, to study the work with greater ease and improve incidentally their knowledge of Tamil. Few indeed are better equipped than Sri Balasubramaniam to undertake a work of this kind. Early in his life he had abandoned his career at the Bar and has been devoting himself to the study and exposition of the Tamil religious literature. The passing of years has made him a religious teacher. The notes appended to this book bear ample testimony to the author's scholarship and spirit of research. I have no doubt that this work will not only fulfil a longfelt want but also secure a high and lasting place for itself among the worthy books of the world.

Madras,
26—10—1962.

SRI P. V. RAJAMANNAR,

FORMER CHIEF JUSTICE OF MADRAS.

Once more Sri K. M. Balasubramaniam has done a great act of service not only to Tamil literature but also to the entire cultural world. I have already expressed my appreciation of his translation of Tiruvachakam with notes and comments. Now, it is Tirukkural, probably the one work in Tamil known all over the world. Balasubramaniam has translated the aphorisms of Tiruvalluvar into rhymed couplets in English. I admire his courage and praise his achievement. His translation is faithful to the original; and poetry lends a grace and an appeal which prose cannot give.

The notes and comments which occupy as much space as the main work are extremely valuable. The comparative references to works in several languages belonging to several countries and ages are illuminating and demonstrate the fundamental unity of ethical conceptions common to all mankind.

My congratulations to Sri K. M. Balasubramaniam on his work. His book should be in the hands of every student of comparative ethics.

Madras,
30—10—1962.

SRI M. S. SARANGAPANI MUDALIAR, B.A., B.L.,

COMMISSIONER,

HINDU RELIGIOUS AND CHARITABLE ENDOWMENTS, (ADMN.) MADRAS.

That life is lived best which is lived by man according to the behests of the enlightened few. A great many extraordinary persons may perceive the verities of life to a limited extent and in some one aspect or other; but it is given only to a select, enlightened few to discern them all at one sweep, each in its proper perspective. Such great ones have existed in all climes and at all places, and to this class of the chosen belongs Saint Tiruvalluvar in whose immortal work in Tamil, the Tirukkural with 1330 couplets, are enshrined abiding truths which embrace all the vital aspects of life and which have validity for all time.

The couplets are couched in the most terse style, the poetic medium chosen being the " Kural Venba ". This medium was selected as it ensures pithiness of expression and accuracy as well as depth of thought. Special care was taken by the master-artist never to sacrifice matter to the mere requirements of form. As an instance, the following Kural may be cited:

தக்கார் தகவுஇலர் என்பது அவர்அவர்

எச்சத்தாற் காணப்படும்.

A foreign enthusiast who imagined he had acquired enough proficiency in the Tamil language and literature made bold to suggest an improvement on this couplet. He suggested the replacement of எச்சத்தால் by மக்களால் so that harmony of எதுகை may be achieved. The great scholar Thyagaroya Chettiar demonstrated the special significance of the use of the word எச்சத்தால் in the couplet and deprecated the very idea of suggesting any emendations or improvements in the style or matter of the couplets.

Another characteristic of the Tamil couplets is that the language employed is chaste, classical and dignified. Their language has a charm and peculiarity all its own.

To one who attempts to translate such a work into a foreign language, the task is a truly formidable one. Some have attempted an English translation of the work, but it can be confidently stated that Sri K. M. Balasubramaniam, the learned author of this book, has achieved a far greater measure of success than most, if not *all* others. The difficulty inherent in adopting a rhyming metric form is particularly great. Yet, the author whose mastery of the English language was revealed by his translation of the Tiruvachakam, has achieved a memorable success in this translation of the Tirukkural in verse form.

The work is not mere translation, for in the very process of translation, the author was faced with the problem of correct interpretation of not a few controversial couplets. Several commentators of a high order, including that doyen among them Parimelazhagar, have variously interpreted such stanzas, and the author has never shown himself attached to any of them, merely for the sake of consistency or out of a desire not to cross swords with the great. He has preferred the one or the other purely by the quality or acceptability of the interpretation given in each case and thus he has not hesitated to differ even from Parimelazhagar occasionally.

To this task of interpretation, he has brought to bear his rich treasure-house of knowledge and masterly grasp of Tamil classical as well as religious literature and his equally extensive mastery of the great literatures of the world, particularly English literature, both secular and ecclesiastical. The copious notes and comments which are such a highly useful part of the book and which considerably enhance its value, bear eloquent testimony to this fact.

The translator has tried to be faithful to the original, both in letter and in spirit and it will, I have no doubt, be unanimously declared that he has remarkably succeeded in interpreting Tirukkural to those who can gain an insight into it only through the medium of English. In fact, it may not be uncommon to find that even ardent students of Tamil are able to reach the inner core of the Tirukkural the more quickly and better if the English translation is read first and then the original text. That, in short, is the measure of the success which the translator-cum-commentator has achieved in this work.

It was my fortune to have come into contact with the erudite scholar Sri K. M. Balasubramaniam and I had the privilege of discussing with him several matters regarding the publication of this work. Manali Sri Ramakrishna Mudaliar to whom the proposal was conveyed, readily acceded to the request for sponsoring the publication, as he was quick to realise the great potentialities of such a publication from the standpoint of the English-speaking peoples in and outside India. The universality of outlook and the breadth of vision as well as the direct and forceful appeal to the head and heart of men and women, wherever and in whatever age they may live, are factors which have already secured for the Tirukkural recognition as among the very best in the world's literatures, and *Tiruvachakamani has contributed mightily to carry the message of the Tirukkural* which has held unparalleled sway in the Tamil country for the past over 2000 years, *to the wide world,* which was never more in need of it than in the present state of affairs.

Anyone who has inherited or cultivated a narrow and bigoted outlook, despite his scholarship however great and profound, could not have accomplished the task with even a tithe of the success which has attended the efforts of Sri K. M. Balasubramaniam *who has transcended narrow barriers of religion, race or country and who has therefore best qualified himself to transmit the universal message of the Tirukkural to humanity.* It will be the fervent hope of all lovers of Tamil that Sri K. M. Balasubramaniam may be enabled to bring out similar translations of other great works in Tamil literature, such as the *Periapuranam* and *Sangham classics. I take this opportunity to congratulate Tiruvachakamani on the brilliant success he has achieved in the present work.*

Madras,
20—11—1962.

SRI K. S. RAMASWAMY SASTRI,

RETIRED DISTRICT JUDGE, MADRAS.

I first came to know Sri K. M. Balasubramaniam, the author of this book which is a poetic translation of Tirukkural in English verse, explained in a revelatory and brilliant way by lucid notes, when I read his first work '*South Indian Celebrities*' and had the privilege of writing a *Foreword* to it. In that Foreword, I referred to his keen mental outlook and his radiant and brilliant style. Later on, he brought out a scholarly, poetic translation of Tiruvachakam. In that work and in Tirukkural he has maintained his radiance and brilliance of style and has added to it a rare power of research and original presentation.

The Tirukkural verses contain wonderful wisdom compressed and condensed in very brief verses. It is said by a critical admirer that Tiruvalluvar's attempt was like packing the seven oceans within a mustard seed. Sri K. M. Balasubramaniam has chosen the English heptametre as the medium of his rendering of Tirukkural. It was a happy idea of his to choose a brief two-lines stanza in iambic heptametre for each stanza in the Kural. His style is condensed and mellifluous and memorable like that of the original. It is a faithful, fine, fluent and felicitous translation. The metre and the rhymes and the ideas form a unity in trinity and trinity in unity.

Sri K. M. Balasubramaniam has added his own excellent notes and comments on the poem and apt parallel ideas from great philosophers and devotees all over the world as the final portion of the book.

Madras,
21—10—1962.

SRI S. MAHARAJAN, B.SC., B.L.,

DISTRICT AND SESSIONS JUDGE, COIMBATORE.

Your English Translation of the Tirukkural is bound to be of immense interest and profit to the English-knowing public.

To one like me, who is conversant with the Kural in the original, your Notes and Comments are singularly refreshing. They represent the reactions of a profound and scholarly mind, which is equally at home with Tamil and English Literatures. *Your book is an enduring contribution in the field of comparative literature and criticism.*

I am proud of your achievement.

14—11—1962.

SRI B. S. SOMASUNDARAM,

CHIEF PRESIDENCY MAGISTRATE, MADRAS.

Tiruvalluvar's Tirukkural is one of the gems of the world literature. Tiruvachakamani K. M. Balasubramaniam's translation with all its lucidity, clarity and easy flow enables such of those as are not conversant with Tamil language to have an easy and quick grasp of the real meaning of the Tamil couplets of Valluvar's Kural. The Notes and Comments are as valuable as they are voluminous and they are able to present St. Valluvar to the world as a world-poet who is as modern and cosmopolitan in his outlook and comprehension as he was ancient and indigenous in his days.

Sri K. M. Balasubramaniam deserves the congratulations of all for having brought out this monumental publication.

24—11—1962.

PRESIDENTS OF LEGISLATURES

SRI SUNITI KUMAR CHATTERJEE,

CHAIRMAN, WEST BENGAL LEGISLATIVE COUNCIL, CALCUTTA.

I was away in Ireland, U. S. A., the Hawaii Islands, Japan and the Philippines on a study and lecture-tour for over two months, and after returning home in Calcutta on the 22nd of last month I found your beautiful translation of the Tirukkural in English waiting for me. *This is a very fine piece of work and it keeps up fully your well-established reputation as an exponent and interpreter of classical Tamil literature.* Your very fine edition and translation of the Tiruvachakam is already there and it is a book which all lovers of great things in literature will be happy to keep by their side, to dip into occasionally and to be spiritually refreshed by. The present translation of the Kural follows a very long and well-established tradition. Beginning with the translation into Latin by the German scholar Graul, with the one in English by Pope, which helped to popularise this book among English readers, and followed by other translations by Indian and foreign scholars like Ramachandra Dikshitar and others, your translation has come and has made a very convincing presentation of this great didactic classic of Tamizhakam and of India. The metre you have chosen in English is rhymed couplet of 14 syllables and is quite a suitable one for the couplets of the Kural. *You are quite a master of English both in verse and prose, and your translation makes very smooth and easy reading. The notes are also useful. This translation certainly is an important event in the history of Tamil studies at the present day and I am glad you have been able to achieve it so very well.*

I have a request to make. Could you not give us an edition of the *Pattupattu* and some other Sangam classics like the *Kalittokai* or *Akananuru* or *Purananuru* or the *Ettuttokai*? These books are among the greatest classics in Tamil and English translations with texts do not exist and such translations executed in the style you are following will be a desideratum.

Congratulating you on the fine piece of work you have just now presented to us, I can only wish you, and in our own interests too,—"more power to your elbow."

3—11—1962.

SRI S. CHELLAPANDIAN, B.A., B.L.

SPEAKER OF THE LEGISLATIVE ASSEMBLY, MADRAS.

I had the pleasure of perusing some of the chapters of this book, Tirukkural a translation by Tiruvachakamani K. M. Balasubramaniam. I find it a tremendous work on the part of the author to have translated the whole of Tirukkural into English. *The translation is very apt, illuminative and very useful* for those who want to study Tirukkural and who may not have sufficient scholarship in Tamil. Even for people who are well-learned in Tamil, these translated verses give the idea in a very simple and explicit manner. The author has given comparative statements and sayings of great men of the West. *On the whole it is a remarkable piece of work* and I commend this book for the study of one and all interested in the literature and culture of Tamilnad.

22—11—1962

WESTERN SCHOLARS AND WORTHY INDOLOGISTS

H. DANIEL SMITH,
ASSISTANT PROFESSOR,
DEPARTMENT OF RELIGION, SYRACUSE UNIVERSITY,
SYRACUSE 10, NEW YORK (U. S. A.).

As a professor of Indian studies in the United States, I welcome this new translation into English of the Tamil classic, TIRUKKURAL by Valluvar. It takes an honoured place alongside the translations by G. U. Pope, V. V. S. Aiyar and H. A. Popley. Since these latter translations are no longer generally available, the present version fills an obvious need.

The difficulties of rendering the terse venba-metered aphorisms into any other language are immense ; the variously competent renditions merely testify to those difficulties. In the present volume, K. M. Balasubramaniam has seen fit to reflect the economical rhythms of the original into the lilting cadences of his translation's *iambic heptametre—and one cannot but admire the dicipline which he has exercised to stay within his imposed prosody scheme*. Despite the somewhat unhappy effect the unerring repetition of the seven measured lines has in the cumulative sense, nonetheless individual couplets are often happily rendered into easily-memorized epigrams — *and this would seem to reflect something essential of the sprit of the original.*

To my students this volume will be a source of new insight into the popular understandings of *dharma, artha,* and *kama*—concepts so difficult for them to grasp in their richness and variety. The present volume is made the more useful by inclusion at the end of a voluminous commentary. Although a judicious editing of the numerous comments of only oblique relevance to the text at hand would have been welcome (e. g., pp. 345—348), these notes and comments furnish a handy thesaurus of associated ideas. The English text has been carefully proof-read, and is relatively free of printing and spelling errors.

22—10—1962.

C. DONALD KNIGHT, BAKER UNIVERSITY,

AND

CHARLES L. ELKINS, YALE UNIVERSITY,

FULBRIGHT TUTORS OF ENGLISH, ANNAMALAI UNIVERSITY.

For the uninitiated, Tiruvachakamani's translation of *Tirukkural* gives an excellent insight into Tamilian ethics. Even a cursory reading of this translation provides one with a vision of the depth of classical Tamil literature. Tiruvachakamani's strict adherence to the metre and rhyme of the English couplets demonstrates deep poetic feeling and endless effort. The reader should not fail to make full use of the "notes and comments" on each chapter which show a scholarly grasp of the common denominators which run through all the world's classics from the Psalmists to Goethe. This book is enthusiastically recommended to those who are unable to read this work in its original and who yet desire to learn the essence of Tamil culture.

18—10—62.

DR. JEAN FILLIOZAT OF FRANCE,

DIRECTOR,

INSTITUT FRANCAIS D'INDOLOGIE, PONDICHERY.

I returned late from Cambodia and Burma. That is why I was not able to write to you as soon as expected. I feel the greatest interest in your translation of Tirukkural. This masterpiece of Tamil and of world literature was very often translated in English, in French, in German and in other languages...... It is a good luck to have also your translation as a fresh approach to this wonderful text.

20—11—1962.

BROTHER LUCIEN,

DURBAN, SOUTH AFRICA.

Tirukkural is a detailed and comprehensive book of virtue which guides us, not by laying down the law, but by throwing challenge upon challenge to the conscience of man in the form of its many profoundly-appealing observations upon every moral issue. Indeed it may otherwise be called *the printed conscience.*

Large numbers of people in the West are hopefully thirsting to know what ancient India has to contribute to the philosophy of life. The Tirukkural stands with distinction amongst those treasures of Eastern literature that go to make their hopes well-founded.

The Tirukkural has already run into many translations. Tiruvachakamani, however, has been prompted to bring out a new one. He has been thus prompted, I presume, by the feeling that I, and I am sure many others, have had, even after having seen most of the existing translations, namely the yearning for a translation which would convey not only the ethical profundity of the work but also would bear the poetic touch of the original which, one feels, gives more life to its appeal.

The work of translating Tirukkural into regular verses must have called for super-normal diligence and will, not to mention literary mastership and skill.

For the first time to my knowledge this has been admirably achieved in the present translation by Tiruvachakamani.

We must congratulate Mr. K. M. Balasubramaniam on his achievement and thank him too for the generous spirit of universality he has shown by the parallel quotations that he has drawn from Western philosophers. These bear witness to the breadth as well as the depth of his learning and give a unique value to this volume as they have already done to his English presentation of the immortal Tiruvachakam.

26—11—1962.

Eminent Educationists and Illustrious Scholars

DR. C. P. RAMASWAMI AIYAR,

Vice-Chancellor, Annamalai University.

During the last fifty years, several attempts have been made to translate into English the Tirukkural, the great Tamil masterpiece of gnomic wisdom. These attempts began in Ceylon and I have with me a literal translation brought out in Jaffna in the fifties of the last century.

It is impossible to exaggerate the finished literary perfection of the precepts contained in a work which may be regarded as the climax of Tamil literary art. Apart from its literary merits which are unsurpassed, its underlying philosophy combines the attributes of lofty thought and practical wisdom. The chapters on household life, on self-control, the impermanence of things, on learning, on Ministers as limbs of the State and on the true ideals of patriotism as well as on human life and its manifestations are replete with distilled wisdom. The Parimel Azhagar commentary is also a model of its kind.

Sri K. M. Balasubramaniam has essayed in this volume not merely a literal translation but versification with the use of rhymes. *The task is a difficult one and, on the whole, it has been performed with loving care and skill. He has appended notes and comments which are shrewd as well as enlightening.* His remarks on Parimel Azhagar's commentary and the maxims relating to Ascetic Virtue are examples. In dealing with the chapter on state-craft, the author freely quotes Machiavelli as well as commentators other than Parimel Azhagar.

I was specially struck by the remarks on the Vedic way and the Dharmic way wherein it is pointed out that this work is written not only for Hindus but for all religionists. Sri Balasubramaniam ranges over a wide field and his commentaries include observations culled not only from seers like Plato but from the proceedings of the Twentieth Session of the World Congress for the Protection of Animals dealing with the fundamental rights of animals. It will thus be seen that the author has not been merely a translator but also a wide-ranging commentator. From the days of Plato down to the days of Pascal and the Sutras of our country, numerous attempts have been made to compress the ideals of human policy and human wisdom in the form of short maxims or proverbs or apophthegms and the value of such maxims has been very clearly pointed out in a celebrated essay by Mathew Arnold. It can safely be asserted that no country has produced such profound and pithy maxims as Tiruvalluvar has done in his Tirukkural *and it is a positive service that* Sri K. M. Balasubramaniam *has rendered to our country in bringing out this useful and stimulating translation and commentary.*

25—11—1962.

DR. M. VARADARAJANAR, M.A., M.O.L., Ph.D.,

PROFESSOR OF TAMIL, MADRAS UNIVERSITY.

The Tirukkural is the greatest treasure-house of wisdom in Tamil, and as the great poet Subramanya Bharathi has said, it is the gift of Tamilnad to the world. This valuable translation by Sri K. M. Balasubramaniam is intended to serve such a purpose through the medium of English, which is more or less the inter-national language at present. Rev. Beschi, Rev. G. U. Pope, Rev. John Lazarus and other foreign scholars as well as many Indian scholars have translated this into other languages; yet this translation of Sri K. M. Balasubramaniam *has its own unique features.*

He has taken keen interest in understanding all the subtleties of the master-mind of Tiruvalluvar and has taken greater pains to render them into metrical form. For the verse-writer in general there is a temptation to lapse into the inadequate or strained or otherwise jarring word for the sake of a rhyme. In the present translation it has been ably and carefully avoided by the author.

The Tirukkural is famous for its ethical and political principles of a very high standard and for its noble ideals in treatment of love. Many were the scholars who had tried to fathom the depths of the work and only a few like Parimelazhagar and Manakkudavar succeeded. Sri K. M. Balasubramaniam has made a comparative study of these commentators and given the best of their comments in English translation wherever necessary in the second part of this book 'Notes and Comments'. He has also brought together relevant quotations from the great works in other languages and given them under the respective chapters.

This work, marked by earnestness and sincerity as well as balanced view and judgement, will command the approval of all scholars. Throughout the work there is ample evidence of the translator's clarity of mind and respect for literary traditions. This book serves its purpose admirably well and will find readers throughout the world among all the nations acquainted with English.

28—10—1962.

DR. B. NATARAJAN,

MEMBER, LEGISLATIVE ASSEMBLY, MADRAS.

Tirukkural has been translated into several languages, and in English itself there have been well over a dozen attempts, the most notable among them being the translation by Dr. G. U. Pope, and Rev. Drew in the last century and V. V. S. Iyer and M. S. Purnalingam in the present. Now my good friend Tiruvachakamani has brought out yet another *translation that bids fair to hold the Tamil literary field for certain unique features it possesses.*

Tiruvachakamani brings to bear on his work the ripeness of scholarship and the abundance of success he had already achieved in the field of translation when he rendered into English that poem of soul-stirring beauty and pathos - the Tiruvachakam.

Even a quick reading of the work on hand will make it clear that the translator has been at great pains to render the translation truly faithful to the original. This attempt at fidelity has its dangers, as all translators know to their cost. It cramps the style of the translator and hampers his own creative flow. *But this learned translator has striven his best to recapture at once both the thought and the poetry of Valluvar as fully as possible, and I should think that, on the whole, he has achieved a commendable measure of success in this most difficult task that falls to the lot of a translator.*

Tiruvachakamani possesses one advantage which was denied to his predecessors in the field of Kural translation, namely, he has before him a variorum edition of Kural that contains in a single volume the several commentaries on Tirukkural written over the centuries. This, however, is not an unmixed blessing. While the translator gets far more light on the author's original thought, the diversity of interpretations is often an embarrassment. *But Tiruvachakamani has braved it all.*

The most notable contribution of the present translation is the compilation of copious notes in English and citation of parallel thoughts to Kural from world's master-minds of old. The result is, the work has become a veritable treasure-house of the finest thoughts not only of Valluvar of Tamilnad, but also of all those who, like him had contemplated on the fundamentals of life's problems. It gives the translation a touch that makes the whole world akin.

All may not agree with all that he has said of Valluvar by way of re-interpretation to the modern generation ; but I am sure, *few will disagree on the poetical merit and scholarly excellence of the translation on hand.*

28—10—1962

PROFESSOR T. P. MEENAKSHISUNDARANAR,

HEAD OF THE DEPARTMENTS OF TAMIL (ARTS) & LINGUISTICS,

ANNAMALAI UNIVERSITY.

Sri Tiruvachakamani has already given us an English Translation of Tiruvachakam. This time, he presents to the world his English translation of Tirukkural the great classic which is rightly considered as the Tamil Bible. There have been many translations of this work into foreign languages from the times of Father Beschi. Sri Tiruvachakamani has attempted to give us his Translation in English verse.

There cannot be two opinions about the usefulness of this great contribution of Tiruvachakamani both as a translator and annotator to a better understanding of the ancient Kural in this modern world.

May he live long to give us more works of this type, making known to the world at large the great contribution of Tamil literary culture.

7—11—1962.

DR. V. RAGHAVAN, M.A., Ph.D.,

PROFESSOR OF SANSKRIT, MADRAS UNIVERSITY.

I have known Tiruvachakamani Sri K. M. Balasubramaniam as an effective public lecturer on Hindu Religion and religious classics in Tamil. I am glad to know that he has taken to the more lasting medium of writing. In the present undertaking he has made an attempt to offer the most celebrated Tamil work the 'Tirukkural' with a new metrical translation in English and copious notes and comments. I have gone through both the translation and the notes. Despite the handicaps of the self-imposed verse-medium, *the translation is both readable and close to the original.* The notes are copious and include not only the diverse interpretations of the commentators on the Kural but also the translator's own observations. A special feature of these latter is the citation of a number of parallels from great writers and thinkers of the West. To show the unaging application of the Kural the translator has cited also modern Indian politicians and public figures. *The book is very well printed and got up* and it is bound to attract the attention of the wide English-knowing world.

24—10—1962.

SRI G. SUBRAMANIA PILLAI, M.A., B.L.,

PROFESSOR AND HEAD OF THE DEPT. OF TAMIL RESEARCH,

ANNAMALAI UNIVERSITY.

Sri K. M. Balasubramaniam is a born-poet and a great Tamil scholar. He is at once a powerful speaker and a prolific writer. He has already secured a permanent *niche* in the literary world by translating Tiruvachakam into English. Now he has come forward with a translation of Tirukkural. Of course, there are a few translations of Tirukkural already published by others like that of Rev. G. U. Pope and V. V. S. Iyer. But the present one has its own distinctive merits. The Tamil ideas from the original have been brought into English unimpaired, with all their vigour and beauty. The words in each couplet are lilting into sonorous and rhythmic cadences, ending in sweet and jingling rhymes. The author is to be congratulated, for this versified translation indeed makes a pleasant and marvellous reading. I am sure the public will appreciate this unique endeavour and give a fitting welcome to this edition.

1—12—1962.

DR. A. CHIDAMBARANATHA CHETTIAR, M.A., Ph.D., M.L.C.,

CHIEF EDITOR,

ENGLISH-TAMIL DICTIONARY, MADRAS UNIVERSITY.

Though there are several English translations of Tirukkural, the present one by Tiruvachakamani K. M. Balasubramaniam is excellent in its own way. To translate Tirukkural with all its terseness and beauty in English couplets is rather difficult ; but Sri K. M. Balasubramaniam has accomplished this up-hill task with credit. Though he has followed mainly the views of Parimelazhagar, here and there the views of other commentators have been preferred.

From the notes and comments which the translator has furnished, his critical acumen and erudition are evident. This scholarly edition is a quite welcome addition to Tirukkural literature.

25—10—1962.

SRI K. V. JAGANNATHAN,

EDITOR, *KALAIMAGAL,* MADRAS.

Translation of any well-known literary work is an arduous task, more so when the translation is to be in rhyming verses. Diving deep into the original and bringing out the subtle nuances in a foreign language requires scholarship and facility of expression in both the languages of the original and the translation. The immortal Kural, famous for its terseness has been translated by several Western and Indian writers both in prose and verse. The author of the Kural has not used the rhyming technique throughout, but my friend Sri K. M. Balasubramaniam has steadfastly adhered to the rhyming form with admirable ease. The brevity of the original has been preserved and every couplet flows smooth and clear.

The translation reveals a profound knowledge of the well-known Commentaries of the work in Tamil, as well as original thinking on the part of the author. The author's copious notes and comments contain a mine of information and a wealth of merit. The quotations from Parimelazhagar, the foremost amongst Tamil Commentaries and other lesser-known ones and parallel quotations from Western authors bear testimony to the depth to which the author has delved, to make the work an exhaustive one.

It will not be an exaggeration to say that Sri K. M. Balasubramaniam has produced an excellent work, nay, *a monumental one,* which abundantly merits careful study by scholars in India and abroad who would like to understand and digest the immortal Tamil classic, which ranks with the ancient Vedas in purport and literary excellence alike.

29—10—1962.

DR. M. RAJAMANIKKANAR, M.A., L.T., M O L., Ph.D.,

READER IN TAMIL, MADRAS UNIVERSITY.

Tiruvachakamani Thiru K. M. Balasubramaniam, B.A., B.L., is known all over the Tamil-speaking world as a very popular orator on literary, religious and philosophical themes and as a very talented translator of Tamil classics. His fame is indeed already established firmly by his translations, the most outstanding of which is of course his successful rendering into English verse of the bone-melting Saiva-hymn, Tiruvachakam.

This volume planned and produced by Thiru K. M. Balasubramaniam, being a Translation of the universally-adored and the greatest of Tamil classics-Tirukkural, in verse itself with elaborate notes and comments so well punctuated by the telling 'quotable quotes' of All-world and All-time importance, will surely speak volumes about the toil and talent of Tiruvachakamani in grasping the 'meaning of meaning' of Tirukkural and giving it in English verse to the fullest satisfaction of both Tamil and English scholars. It is worth mentioning here that this volume of Tirukkural Translation which runs to about six hundred pages devotes nearly half of its size to 'notable notes' and critical comments. The author appears to have collected and classified remembered and reserved many a data from the Bible to the 'Brief news' figuring in modern dailies and he has ably pressed them all into service in the appropriate places. The interesting references and quotations in support of the ideas and ideals really prove the oft-quoted saying - 'Great men think alike'.

It is common knowledge that the work of translating is always a problem, and more particularly so when it is the case like the one now performed by the present author namely the translation of a great classic, the Tirukkural which possesses the unique reputation for not lending itself to any imitation by any expert. But to Tiruvachakamani it seems to be no problem at all as he is fortunately gifted by God in this art of expression.

Last but not least, there is an important observation that I wish to make; and that is that Tiruvachakamani has proved his mettle in this work not merely as an able translator but also as a scholar who is endowed with the faculty of original thinking, by means of his translation and notes and comments to some important couplets of Tirukkural, like Nos. 392, 422, 550, 620, 677, 757, 759 and 1062.

So, it is with a sense of pride and pleasure that I wish to record my deep appreciation of the great service rendered by Tiruvachakamani to the propagation of the great gospel of the Tamils—Tirukkural to the world. By this *monumental* work Tiruvachakamani—a notable bard of the Twentieth century Tamil literature—has rightly established his claim to the title of "TIRUKKURALMANI" also.

27—10—62.

REV. FATHER T. N. SIQUEIRA, S. J.,

PRINCIPAL, LOYOLA COLLEGE, MADRAS.

My only excuse for recommending this translation of and commentary on *Tirukkural* is that the author is one of my Old Boys. Though I have not read through it but only dipped into its running stream, I can see it has been a labour of love. Every line of the original has been done into an English couplet literally and fairly literarily. The general effect of the translation is certainly satisfactory, and even those who cannot read *Tirukkural* in the original will profit by this edition. The Notes and Comments are full of learned quotations and parallel passages from a variety of sources.

This work indeed is a monumental one.

26—11—62.

VIDWAN G. M. MUTHUSWAMY PILLAI, I.A.S.,

RETIRED COLLECTOR, MADRAS.

Tiruvachakamani has indeed executed a great literary work by his rendering Tiruvalluvar's Tirukkural into rhythmic English couplets along with an erudite commentary. These couplets are not merely translations; when considered independently of the original Tirukkural, they can stand by themselves as poetic pieces of work for all times. These couplets are sweet and have a natural flow. For example see couplet 751.

"Save wealth, which converts men of no worth into men of worth,
Naught else which is of worth exists at all upon this earth."

The verse form adopted by the author is so exquisite that it will really help the English-knowing peoples to memorise the verses and to constantly put them into use in their literary works and public speeches. This work can also serve as a text-book for students of English literature.

The commentaries reveal that the author has taken immense pains in collecting several substantial and useful materials from eminent authors and from newspapers, periodicals etc. He has given a vivid picture in the commentaries of how the code of morals enunciated by Saint Tiruvalluvar can be advantageously followed in the present-day conditions. I am sure that these commentaries will be of real use not only to students of several branches of science and arts but also to the men of several other pursuits.

The language and style of the author are majestic. The printing and execution of the work are equally excellent.

Tiruvachakamani is an all-round genius gifted with remarkable talents. He is a philosopher, a preacher, a poet, a writer, a songster and a dramatist too. He is a very powerful and gifted speaker both in English and in Tamil. His present work of English translation will illustrate his extra-ordinary capacity to render any great Tamil epic into English. It is highly creditable that Tiruvachakamani has undertaken this task in all earnestness. I am sure and I trust that this *monumental work* will be welcomed and patronised by all abroad and that his voice will be heard even in the far off countries in the near future!

19—11—62.

PRESIDENTS OF TAMIZH SANGAMS

"TAMIZHA VEL" SRI P. T. RAJAN, BAR-AT-LAW,

VICE-PRESIDENT OF THE MADURAI TAMIZH SANGAM AND

A FORMER MINISTER OF THE JUSTICE PARTY, MADRAS.

There have been as many as ten well-known commentaries in Tamil. Besides, the Kural has been translated in many foreign languages. Among the English translations, those by Rev. G. U. Pope, M. S. Poornalingam Pillai and V. V. S. Iyer are prominent ones. The latest translation together with a commentary on the Kural is by Tiruvachakamani K. M. Balasubramaniam. This translation is useful to both the Tamilians and the non-Tamilians. This translation, together with the commentary bears witness to the translator's erudition and scholarship in Tamil and English literatures alike.

The translation of some of the couplets, for example, verse No. 10 in Chapter 8, verses Nos. 5, 6 & 7 in Chapter 22, verse No. 10 in Chapter 38 & verse No. 8 in Chapter 79 indicate the deep grasp of the subject by the talented translator and his felicitous expressions of ideas.

Sri K. M. Balasubramaniam has done meritorious service in undertaking this translation and all those who happen to peruse this translation, while being grateful to him, will wish him the best of luck and happiness.

20—10—1962.

SRI S. SWAYAMPRAKASAM, B.A., B.L.,

ADVOCATE AND PRESIDENT OF THE KARANTHAI TAMIZH SANGAM, TANJORE.

I have read with pleasure the metrical translation of Tirukkural by Tiruvachakamani. The experience he has gained already in translating Tiruvachakam has gone to enrich his talent and enable him to bring out this translation in a much better manner than the other translations of Tirukkural. The couplets are faithful to the original and have an easy flow and rhythmic music, so very difficult to achieve. I dare say without minimising the importance of other translations, that this translation by K. M. Balasubramaniam can be deemed *as a-standard and authentic one*.

The Notes and Comments with parallel quotations from other literatures and modern illustrations and examples for many couplets are the *unique* features of this translation. The *UNESCO* or the Sahitya Akademy can with advantage popularise this good work throughout the world for national and world integration.

11—11—1962.

THE TRANSLATOR'S NOTE

"TAMIL is to be respected as having been the adopted tongue of Beschi, Ziegenbalg, Schwartz and Fabricious. It was the first of the language of India, studied by Protestant Missionaries and it is that with which the Jesuit propagandists have been mostly exercised. It has attracted the attention of many learned civilians; and Europeans have probably spoken and written more in it,.........than in any other Eastern language." Thus wrote E. J. Robinson, an Englishman in 1872 in the Introduction to his English Verse Translation of Tirukkural's first 24 Chapters of its first Part.

The ancient Tamils could have indulged in the luxurious exultation of their souls that it had been the exceptional glory and unequalled privilege of the Tamil language to have performed such miracles as bringing back to life a brahmin boy from the jaws of a crocodile and making the dead-bones spring up from out of a pot, incarnating in the shape of a sweet maiden etc. But the modern Tamils have the satisfaction and pride of their language having been the adopted tongue of a number of European savants including Dr. G. U. Pope. Thus the Tamil language like Lord Siva Himself is the ancient-most amongst the ancient ones and the most modern amongst the moderns.

Tiruvalluvar's Tirukkural and Manickavachakar's Tiruvachakam are supposed to be the body and the soul respectively of Tamil the blessed Mother. At least this is the faith of the Tamil Saivites. The one builds up the character and conduct of human beings while the other feeds their souls on its felicitous food of divine ambrosia and prepares them for their eternal beatitude. The one develops the intellect and brain and makes men live a life of honour, dignity and honesty. The other purifies the soul of its dross and dirt and melts and moulds it in the pattern of endless Bliss. The one lays the foundations for and the other actually builds up the Kingdom of God

in man. The one is the dawn of divinity and the other is its dazzling Sun of day. And both of them are complimentary to each other. Without Tirukkural's guidance no one can have his body and mind in the best of form. Without the help of Tiruvachakam no one can have his heart and soul quite healthy and whole. And both are necessary to build up the perfect man with a balanced development of body and soul. Thus it will be seen that Tirukkural and Tiruvachakam which are considered to be the body and soul respectively of the blessed language of Tamil, are equally the nourishing food for the body and soul alike of the lucky students of both of them.

If an Englishman in an imaginary exile into a man-forsaken island would invariably and instinctively carry with him nothing but his Bible and Shakespeare, his proto-type of the Tamil Country would equally readily carry with him into his exile too, nothing but his Tiruvachakam and Tirukkural for his never-failing companions. And when he thus carries them both, he virtually carries with him the whole of his holy Mother Tamil, her body and soul together. Hence, wherever a Tamilian goes, he goes with his Tirukkural and Tiruvachakam and therefore with his mother-tongue of Tamil. A true and typical Tamilian is or ought to be inseparable from his mother-tongue and eternally in her protection.

There is a Tamil verse in *Nalvazhi* which says that Tirukkural, the Upanishads, the Thevaram of the Triod, Munimozhi, Tirukkovaiyar, Tiruvachakam and the Tirumanthiram of Tirumoolar—these seven are of identical import and importance.

Another Saivite poet has sung that the following six works in Tamil namely Tirukkural, Tiruvachakam, Tholkappiam, Parimel Azhagar's Commentary, Periapuranam and Sivagnana Siddhiar are the highest quintessence of the Holy Tamil literature.

Yet another verse speaks in a negative way of the importance of the following four works of Tamil literature namely Jeevaka Chintamani, Kamba Ramayanam, Perumkathai and Tirukkural.

The author of "*Ilakkana Kothu*" swears that whatever is not clearly explained in or understandable from the other works in Tamil literature will be found to have a lucid explanation in all or any one of the three works of Tholkappiam, Tirukkural and Tirukkovayar.

It will thus be seen that in the three verses out of four cited above, both the works of Tiruvalluvar and Manickavachakar are invariably enumerated as the quintessence and queens of Tamil literature.

The present translator therefore feels that it is his enviable good fortune to have been enabled by the Grace of God to translate both these soul and body of Tamil literature into English verse. A similar good fortune had been enjoyed before in the last century by my illustrious predecessor Dr. G. U. Pope of immortal fame. And no truer student of Tamil could have set his hand on this sacred labour. The Reverend gentleman had thereby covered himself with glory and greatness. I pay my humble obeisance and hearty gratitude to that noble soul than whom no other single scholar had done more to propagate Tamil and popularise her greatness among the English-speaking people. Dr. Pope had translated Tirukkural first in 1886 and then only Tiruvachakam in 1900 A. D.

In the case of the present translator, the order has been reversed. In 1958 came out my translation of Tiruvachakam and now in 1962 comes out my translation of Tirukkural. Dr. Pope's order is chronologically and psychologically correct. For Tirukkural appeared first in the first century after Christ whilst Tiruvachakam came later in the ninth century after Christ. Again moral perfection must precede spiritual perfection and so Tirukkural ought to be translated and popularised prior to Tiruvachakam. Nevertheless I feel that my order of translating too is not without its justification and logic. According to Saiva Siddhanta the soul had existed long before the body was created by God to clothe it in. The spirit is more ancient than and anterior to the matter (of course, figuratively here) and hence it is also metaphysically logical that Tiruvachakam the soul must precede Tirukkural the body.

Even while the work of revising and retouching the translation of the Himalayan Tiruvachakam was proceeding apace in the beginning of the fifties, more by instinct than by a deliberate plan I happened to embark upon the no less herculean task of translating the Tirukkural of Valluvar also into English verse. Without much ado or deliberation, I began to attempt the translation in the verse form of a couplet. The decision to adopt the Iambic heptametre and introduce rhyme in it was as spontaneous and unpremeditated.

The first attempt was made at Tirunagar near Madurai on the 22nd January 1951. And within two hours I had finished translating the first chapter on the Worship of God. There was a pause on the 23rd January. The suspended animation got itself revived on the 24th January when within two and a half hours I finished translating the second chapter. Immediately the inspiration for writing dried up and the work of translating was abruptly suspended.

After a long spell of silence of four years and four months, the suspended inspiration shot again into my mind and made me sit up and translate Tirukkural from where I had left it before. Thus on the 11th April 1955 the whole of the third chapter got translated and there was again a sudden and unaccountable stoppage when I had reached the fourth chapter.

Again a long enough pause for a period of three years and six months. My translation of Tiruvachakam had just then been published in September 1958. In the third week of October, I visited Madras and was staying there without anything definite to do. It was the 22nd October 1958 when suddenly the old and wonted itch to translate impelled me to sit and write. For no reason known to me and without the manuscripts of the previous translation before me, I spontaneously and suddenly finished translating the third chapter which had, however, been done in my previous attempt also. There the work stopped awhile. Almost as a continuance of this attempt and after a week's silence, I began to launch upon this work of translation in all seriousness at Tiruvayyaru, the celebrated Sivakshetra in Tanjore district. There was to be no break or suspension this time. I started afresh with the

translation of the first chapter on the 31st October, 1958 and the work got into momentum and the 'mood' persisted right through till the whole of Part I on Virtue was completed. The work of translating all the 38 chapters of Part I of Tirukkural took just eight days for me, when I was working at a continuous stretch, never fainting, never flagging.

There was then a natural reaction of silence. I durst not begin translating Part II since I was scared and disheartened by the shere magnitude of the task and I was piously postponing the day. Thus a period of about six months elapsed and being very anxious to do something towards completing the task already undertaken, I sought satisfaction and relief by trying my hand at translating Part III on Love. I was then sojourning in the City of Madras when suddenly I got into the mood and frenzy to write. I started translating it on the 17th June, 1959, thus taking a total of nine days only to finish it.

The work of translating Part II on Wealth was embarked upon at Tanjore after a lapse of ten months. This stupendous work was commenced on the 16th April 1960 and concluded on the 5th May, 1960, thus working for a period of 20 days in all to translate 70 chapters.

Thus I took 37 days in all to complete this task of translating all the three Parts of Tirukkural containing 133 chapters and 1330 couplets. I bow in all reverence to the Almighty God for His bounteous and unfailing grace and I send forth my thanks-giving prayer to Him, for the inspiration and ability which He blessed me with to accomplish this stupendous though sublime task. For, no one is more aware than myself of my own ignorance and incompetence!

There seems to be a sort of unconscious topographical justice and geographical appropriateness regarding the places wherein the three parts of Tirukkural had been translated respectively. The First Part on "Virtue" could not have been translated in a more appropriate place than the town of Tiruvayyaru where *Dharmasamvardhini* the presiding Goddess is dispensing the proverbial 32 kinds of dharma or 'அறம்' to all the sentient beings of the universe. Tanjore, the Granary of South India and the ancient head-quarters of the mighty Cholas is the fittest place in which one should translate the Second Part on "Wealth."

And the City of Madras which is the flourishing field of felicious living and a veritable paradise of a variety of love has been aptly chosen, though unconsciously, as the fitting place in which to take up and finish the Third Part on " Love " in the book of Tirukkural.

A word about my translation. The metre that has been used as the most suitable one to do full justice to the ideas contained in the original *Kuralvenba* as well as to be a pleasing and musical conveyance therefor is the Iambic heptametre. The Tamil couplet has seven feet in all, 4 in the first line and 3 in the second line thereof. Since the same condensed and terse expression in English in conformity with the original is intrinsically and in the nature of it impossible, the number of feet in the Tamil couplet has been doubled in its English translation. Thus there are seven feet in the first line and seven feet in the second line making a total of fourteen feet.

The lay reader unacquainted with the metre is often liable to falter and fumble by reading the couplet in a haphazard way. Hence to avoid any such mishap, I would like to inform the lay readers that each Iambic foot contains two syllables, the first of which is short and the second long. The emphasis should be placed on the second syllable. Thus the Iambic heptametre consists of seven feet in each line with each foot in its turn being made up of two syllables, the first being short and the next being long invariably. Now, with these points of guidance in mind if one were to read every line, it will be easy, flowing and musical, without the least obstruction or jarring anywhere. It has been my constant and continuous care to see that the verses have a rhythm, flow and right music. If in spite of my best efforts, the readers should find any jarring rhythm or obstructed flow in any verse or verses, I will indeed be sorry for it. I can only say " better luck next time " and then be satisfied for the nonce.

The following is the way in which the couplet must be read. The mark ‿ stands for short and the mark ′ stands for long on each syllable as found below :

" As Alpha is of all the letters' first and source of birth,

So God | primeval is alone the source of all this earth."

I am not indeed the first person to have ventured upon this very formidable work of translating Tirukkural into metrical and rhyming couplets. In English at least there had been quite a few poetic translations before mine.

One Mr. S. M. Michael had translated a portion into rhyming couplets in the ninteenth century.

Another author named E. J. Robinson has translated in rhymed couplets the first 24 Chapters of Part I.

Of course, Dr. G. U. Pope's translation into metrical and rhymed verses is too-well known.

Nevertheless, it will be easily conceded by an impartial reader that the couplets of Michael and Robinson as seen below are hardly sufficient or strong to do justice to the original Kural venbas in Tamil.

S. M. Michael:

" Even fasting saints are not so pure
As the brave who taunts and faults endure."

E. J. Robinson :

" Who meekly wicked words endure
Than saints ascetic are more pure."

" It is known to have been a wish of his that the Kural should be translated in English metre ", thus states a Note about Elijah Hoole.

What is more important is the wishful prophecy of Robinson himself in his book as follows : " We only versify the first 24 Chapters, hoping that, *in better style*, some brother in India, will render the remaining 84 ". (excluding Part III.)

Here is a candid admission of his own inadequacy and the wish for a better metrical and rhymed translation of Tirukkural.

As far as Dr. Pope is concerned, he has not adopted the same and uniform length for all the couplets. He has also freely used the iambic heptametre and that is the longest line used by him. But then

he has used feet of varying lengths. Sometimes he has used 4 lines instead of 2. And it is not for me to characterise or criticise the composition of a very competent predecessor of mine. But V. V. S. Iyer, another translator of Kural had made bold to charge the English of Dr. Pope with '*being stilted and unnatural.*' It is, however, for the readers to judge the nature of each translation.

But the present translation seeks to avoid all these defects and tries to make a foreigner understand the beauty and depth of the thoughts of the original with profit, ease and pleasure. Even the music of the rhythm produced in the original by a repetition of the same word often has been attempted to be recaptured and re-echoed in this translation.

For various reasons it is not possible for me to indulge in the luxury of writing at great length on St. Valluvar, his work and a detailed discussion thereof. That task I regretfully reserve for another occasion.

Nevertheless, let me refer very briefly to the three Parts of Tirukkural. About the First Part on Virtue and particularly on Domestic Virtue, Dr. Pope says as follows:

"The whole scope and connection of Chapters V—XXIV should be studied to show the beauty of the life of the Tamil householder as the South Indian *Vates sacer* contemplates it. The ideal householder leads on earth a consecrated life (50) not mindful of any duty to the living or to the departed (42). His wife, the glory of his house, is modest and frugal; adores her husband; guards herself, and is the guardian of his house's fame (VI). His children are his choicest treasures: their babbling voices are his music; he feasts with the gods when he eats the rice their tiny fingers have played with; and his one aim is to make them worthier than himself (VII). Affection is the very life of his soul: of all his virtues the first and greatest. The sum and source of them all is love (VIII). His house is open to every guest, whom he welcomes with smiling face and pleasant word, and with whom he shares his meal (IX). Courteous in speech (X) grateful for every kindness (XI) just in all his dealings (XII) master of

himself in perfect self-control (XIII) strict in the performance of every assigned duty (XIV) pure (XV) patient and forbearing (XVI) with a heart free from envy (XVII) moderate in desires (XVIII) speaking no evil of others (XIX) refraining from unprofitable words (XX), dreading the touch of evil (XXI) diligent in the discharge of all the duties of his position (XXII) and liberal in his benefactions (XXIII) he is one whom all unite to praise (XXIV).

Regarding Part II on Wealth, I have nothing more to add except to draw the readers' attention to some of the salient features therein which are explained in my Notes and Comments. The sum total of the impressions created by the explanations and examples will be that Valluvar is as modern as he is ancient and that there is nothing ancient or modern which has escaped his prophetic vision and powerful ken.

The figures given here have reference to the numbers of the couplets as found in the Notes and Comments.

Couplet 381. The order in which the six wings or limbs of a king are enumerated by the Saint and which is criticised by P. is being justified by me in the light of the Second World War. It is now still more corroborated by our experience during the present conflict between India and China. The importance of the morale and enthusiasm of the citizens of India is keenly realised by the Government of India the tempo of whose war propaganda is mounting day by day to fever-pitch. This demonstrates that the importance of the subjects of a kingdom is next only to that of the fighters in the war-front. The indispensability of food is equally-well realised.

The vital role that a Defence minister has to play in a crisis and the desirability of having the right type of men as ministers have all been brought home to the nation by the recent events. Above all, the life-line of the border battles had to be maintained and strengthened by the seasoned and spontaneous arms-aid provided by the Western countries especially by the U. S. A. and Britain. And this demonstrates the vital importance of the Allies. The least reliable are the defences and

border-posts and hence Valluvar has placed them as the last. Thus the Saint is seen to be the most modern among the modern writers on State and War.

The same couplet 381 gives room to interpret that the author's polity has a place for the Republican form of Governments also in it.

389 speaks of freedom of criticism among the subjects.

392 speaks of the same system and curriculum of education for a king as those which the Greek philosopher Plato prescribes for his philosopher-ruler in his *Republic.*

397 iterates the need for learning as many languages of the world as possible.

478 speaks of the desirability on the part of a minister to scrupulously avoid a deficit budget.

506 insists upon the possession of high connections and noble lineage in the candidates for jobs.

512 speaks of the duties of a Finance Minister regarding the expansion of the sources and quantum of the revenues of the State.

518 wants a king to place implicit trust in his men and ministers when once they have been chosen by him.

520 speaks of the need for vigil on the part of a ruler in putting down corruption among his subordinates and servants of the State.

550 clearly demonstrates the opposition of St. Valluvar to the awarding of capital punishment.

563. The theory of Machiavelli about the need for instilling fear in the subjects by their king is discussed as a contrast to that of Valluvar.

619 and 620 reconcile the apparent contradiction between Valluvar's iteration of destiny's might on the one hand and his exhortation to be up and doing so as to defeat one's destiny, on the other.

677 speaks of the need to consult and seek the aid of foreign experts in the organisation of our new and till now unknown industries.

733 speaks of the duty of a country to sustain the burden of the influx of refugees from abroad and the duty of the citizens to meekly pay all the new and extraordinary taxes necessitated by extraordinary circumstances like the Five-Year Plans.

738 is seen in the light of the first Five Year Plan.

753 has reference to the financial aids given to India by countries like the U. S. A. etc.

759 makes a reference to the need for starting steel industries.

950 has reference to male nurses.

1062 has an implied reference to the Socialistic Pattern of Society.

About Part III on Love, Dr. Kamil Zvelebil in his *Foreword* written to this book has rightly complained about the inadequacy of the notes and the utter omission to give parallel quotations from various other Tamil works of the Sangam Period. I cannot but plead guilty to the charge; and none is more conscious of this defect or deficiency than my humble self. But the failure to give all that in this Part had been due to circumstances over which I had no control. But this deficiency will be made good in the very near future when I hope, God willing, to deal very elaborately and in detail not only with *Kamattupaal* but also with *Porutpaal*.

Some European students of Tamil literature, as Sri M. Bhaktavatsalam has very correctly pointed out in his Introduction to this book, have fought shy of reading this Part III and some others have found fault with it, all due to a blind prejudice.

Here is what Dr. Pope says regarding this prejudice and how he himself had been cured of it.

"Something must be said regarding the Third book on 'Love'. Of this Mr. Drew said, that 'it could not be translated into any European language without exposing the translator to infamy'. But this is only true in regard to certain of the commentaries upon it, which are simply detestable. I am persuaded that it is perfectly pure in its tendency and in the intention of its wise and high-souled composer. Its title is *Kamattupal* "the division which treats of *kama*" and this means *Lust* or *Love*. *Kaman* is the Hindu Cupid. Hindu ideas differ from our own. The prejudice kept me from reading the third part of the *Kural* for some years; but the idea occurred to me very forcibly that he who wrote,

"Spotless be thou in mind!
This only merits virtue's name;

All else, mere pomp and idle sound
No real worth can claim!"

could not have covered himself with the spotted infamy of singing a song of lust. Thus I ventured at length to read and study it rejecting commentators when I was able fairly to appreciate its spirit; and as a result, I translate it, believing that I shall be regarded as having done good service in doing so. Dr. Graul has published it in German and in Latin, and M. Ariel in French."

The uncertainty about Valluvar's age is only in consonance with the uncertainty about his origin, caste and other details. He has been assigned dates ranging from the third century B. C. to the ninth century A. D. But I have no space to discuss those dates here. Suffice it to state now that I am inclined to place him in the first century A. D.

As Dr. B. Natarajan has pointed out, the one great and unique advantage I possessed, which none of my predecessors had enjoyed, was the availability in print of the ancient Tamil commentaries on Tirukkural not only by Parimelazhagar but also by some others like Manakkudavar, Pazhaya Urai, Paridhiyar, Kalingar and Paripperumal. Out of the traditional ten commentaries these six ones have now been printed and published in one volume for each of the three

parts of Tirukkural, for the first time by the Dharmapura Adhinam. A Variorum Edition of Tirukkural in three volumes has been brought out by the Adhinam with Vidwan Sri S. Dandapani Desikar as its very talented and versatile editor. His Holiness Kailai Guru Maha Sannidhanam, Sri la Srì Subramania Desika Gnanasambanda Paramacharya Swamigal, the Twenty-fifth Head of the Dharmapura Mutt has already broken the record of his predecessors and peers of other Adhinams by his historic and high-souled Himalayan Pilgrimage to the holiest Peak of Mount Kailash, braving the dangers from beastly foes and biting snow and finally bathing himself and his band of followers in the blessed waters of the *Manasarovar* and covering himself with glory and beatitude! This unprecedented act of spiritual heroism is matched only by his unparalleled service to Tirukkural and Tamil literature done through the publication of the "Tirukkural Urai Valam" or the Variorum Edition. This book is a source of perennial inspiration and helpfulness to the generations of Tamil scholars yet unborn. Above all, it has been of immense help to me in the matter of translating Tirukkural. As will be seen throughout my notes and comments in the book, I have had a wide range of meanings before me to choose from and I have been enabled to choose the best and most acceptable ones. I found the very excellent meanings for certain couplets given by Kalingar, Paridhi and sometimes Paripperumal most reasonable and nearest to the mind of Valluvar. Thus the usefulness of my translation has been, apart from its other merits and drawbacks, much enhanced and enlarged by my making use of this Variorum Edition to the fullest extent possible. Hence my respectful obeisance and thankfulness are due to His Holiness, the present Head of the Dharmapura Adhinam.

I must at once acknowledge with thanks the generous and spontaneous way in which the Government of Madras has responded to my request and given me the free grant of a handsome amount in 1961 when I approached it, with a view to myself publish this book with its bare text. Sri C. Subramaniam who was then the Finance and Education Minister of the Madras State, whose love for Tamil is proverbial and whose services to the Tamil language are unique,

was kind enough to see the need for helping this venture and I cannot thank him sufficiently for his sincere help. The amount of the Government Grant has been utilised for this publication. It is also a matter for genuine joy and pride that the Government of Madras in 1886 had also helped Dr. G. U. Pope by giving him a Grant for publishing his English Translation of Tirukkural. So the Government of Madras, in the alien regime as well as the indigenous administration has been developing a healthy tradition of helping literary ventures and particularly the publication of Tirukkural Translations. It deserves our hearty congratulations and thanks.

Sri N. D. Sundaravadivelu, the dynamic Director of Public Instruction of Madras, who has made history in the Education Department by introducing the Mid-Day Meal system and various other reforms of vital importance is also a votary at the altar of Valluvar with such an intensity of devotion that he had christened his late-lamented and only son as 'Valluvan'. He, a worthy recipient of the *Padma Sri* deserves my sincere thanks for his helpfulness in this matter in more ways than one.

But somewhere towards the end of 1961 when I was discussing the possibility of publishing this Translation in a big way with elaborate Notes and Comments, with Sri M. S. Sarangapani Mudaliar, the Commissioner of The Hindu Religious and Charitable Endowments Department, Madras, he was kind and generous enough to agree to arrange with Sri Manali Ramakrishna Mudaliar for such a publication. Sri Ramakrishna Mudaliar, a scion of an ancient and noble family in Madras, who had already sponsored the publication of my Translation of Tiruvachakam in 1958 on behalf of the Sri Chennamalleswarar and Sri Chennakesavaperumal Devasthanam of which he is the Hereditary Trustee, now also readily fell in with the Commissioner's proposal and agreed to publish this Translation of Tirukkural under the aegis of The Manali Lakshmana Mudaliar Specific Endowment of which also he is the Hereditary Trustee. To Manali Sri S. Ramakrishna Mudaliar whose discriminating appreciation of really good ventures and whose unalloyed interest in and youthful enthusiasm for worthwhile schemes of wonderful potentialities are proverbial and the envy of the sons and

scions of other noble families, I offer my sincere thanks and soulful blessings for his having so magnanimously come forward to publish this *magnum opus* of my humble self.

Sri Sarangapani Mudaliar, the Commissioner is a judge among the spiritualists and a spiritual soul among the judges. Simple yet dignified, suave but self-possessed, sweet but strictly impartial, Sri Sarangapani Mudaliar is an ornament to the Department. His harmonious blending of a heartfelt bhakti for God and a highly commendable administrative efficiency have endeared him to the religious public and the righteous officers alike. He has already started his career here under the best of stars and auspices and he is sure to get his name inscribed for ever not merely on the stone-slabs in temples but also on the sound hearts of the millions of human beings. He has laid me under a deep debt of gratitude by means of his overwhelming generosity and kindness to me. May he live long and strong and be the sponsorer of more and more of such substantial schemes of singular service to man and God alike!

Sri D. Ramalinga Reddi, the Deputy Commissioner of the H. R. and C. E. Department, Madras has also taken very keen and lively interest in the publication of this work and my sincere thanks are due to him also.

His Holiness Sri Jagadguru Sankaracharya Swamigal of Kanchi Kamakoti Peetam who had already blessed my Translation of Tiruvachakam has once again blessed this book also with his beautiful benedictory message and my humble obeisance and homage are due to that perfect soul of peace and power!

Dr. S. Radhakrishnan, the President of India has magnanimously given his consent and permission to me to dedicate this book unto him as my humble tribute and hearty "*Guru Dhakshina*". No ruler of modern times can so admirably answer to the description as he can, of a Philosopher-Prince as given by St. Valluvar in his Tirukkural, Part II. That noble soul while he was Vice-President had even departed last year from his original programme and changed it so as

to honour my humble self and encourage me when I was speaking on *Periapuranam* at the Kapaleeswarar Temple, Mylapore. It was on the evening of 13th May 1961 that he paid his historic visit to that temple and blessed me with his words of appreciation. On that occasion I spoke thanking him and wished for his becoming the President of India very soon. It is a happy coincidence that it was actually on the 13th May 1962 that Dr. Radhakrishnan assumed charge of the highest office of this country!

Above all, Sri M. Bhaktavatsalam, the Madras Minister for Education and Endowments, who has written a very learned and scholarly Introduction to this book deserves my special thanks. His balanced view on education and fearless advocacy of the English language are the cause of his encouraging English Publications like the present one and its predecessor Tiruvachakam. All the religious and literary works I am now doing have always behind them the support and sustenance so spontaneously afforded by him. He has always been encouraging and helping me. He is a typical Taṃilian of the true and healthy type.

Dr. Kamil Zvelebil of Czchekoslovakia, a renowned and versatile scholar in Tamil has written the *Foreword* to this book and I prize it very much indeed. I am lucky to have met him once, though only for a brief while and I was delighted with his deep and discriminating scholarship in Tamil and what is more important, his genuine and boundless love for that language. It is an invaluable privilege for me to have the Foreword for my book written by him and his whole-hearted and warm appreciation of my ambitious attempt at once discloses his human sympathy and healthy scholarship. Since this translation is meant more for the Westerners than for the Tamilians, it is but appropriate that an European scholar in Tamil of the calibre and standing of Dr. Zvelebil should have written its Foreword. His services in the matter of spreading the beauties of Tamil literature in his own country through Czech translations of our classics and in the other countries of the European continent by means of reviewing the modern works in Tamil are unique, unparalleled and invaluable and we the Tamils must ever be grateful to this self-appointed Ambassador who spreads our

Tamil culture abroad, spontaneously and for no reward. May he live long to serve Tamil literature more and more in the world by his ceaseless labour of love is my sincere prayer to God !

And my equally sincere thanks are due also to the great and good souls, as well as the scholars, savants and statesmen of this State and the rest of India, who have all thought it fit to bless me and this venture by means of their very valuable and generous appreciation and approbation.

To the Proprietor and the staff of The Trichinopoly United Printers, Tiruchirapalli my special thanks are due for their pains-taking and generous co-operation in the task of bringing out this great publication in a satisfactory manner.

I feel that I must place on record my appreciation of the sincere and steady services that the present Head of the Kasi Mutt at Tiruppanandal and His Holiness Sri Kunrakudi Adigalar are respectively doing to the Sacred Kural.

Dear and Kind Readers, I greet you all with my humble work, this **Translation of Tirukkural** in the fullest hope that it will surely yield you profit and pleasure, in however small a measure.

I have great pleasure and a sense of satisfaction in dating this publication on the 9th day of December 1962 which is the Fifty-Fourth Anniversary of my birth-day !

May God bless us all !! May Valluvar be glorified !!!

Tiruchirapalli,
9th Dec., 1962.

K. M. BALASUBRAMANIAM



ABBREVIATIONS OF PROPER NAMES USED

	Name.	*Abbreviation.*
1.	Parimel Azhagar	P.
2.	Manakkudavar	M.
3.	Kalingar	K.
4.	A. Aranganatha Mudaliar	A. A.
5.	M. S. Purnalingam Pillai	M. S. P.
6.	V. V. S. Iyer	V. V. S.
7.	C. Rajagopalachari	C. R.
8.	A. Chakravarthi Nayanar	A. C.

CONTENTS

CORRIGENDA

Page	*Couplet & Line*		*Instead of*	*Read*
3	4	2	wants of	wants, of
17	72	1	themselves' lone	themselves 'lone
17	80	2	sin-clad	skin-clad
31	149	2	shoulders' embrace	shoulders embrace
33	158	1	vanguish	vanquish
37	179	1	abide.	abide
49	236	1	be e'er	e'er be
51	244	1	the soul	his soul
55	269	2	God of Death	god of Death
69	333	1	transcient	transient
91	432	2	eonstitute	constitute
101	heading		oppurtune	opportune
147	711	2	list'ners nature	list'ners' nature
186	2	1	பண்புணைக்கும்	பண்புறைக்கும்
227	1103	2	no nice	so nice
235	1146	2	swollow'd	swallow'd
245	1192	2	show'rs.	showers.
284		8	Deathlessnes	Deathlessness
293		14	from charity?	from charity ?"
304		20	over-affectinate	over-affectionate
331		19	reinearnation	reincarnation
368		20	trignometry	trigonometry
400		17	K. Krishna Menon	V. K. Krishna Menon
438		7	cccasion	occasion
466		7	desperately	desparately

திருக்குறள்
TIRUKKURAL



அறத்துப்பால்

PART ONE

ON VIRTUE

I. பாயிரம்

அதிகாரம்—1

கடவுள் வாழ்த்து

1. அகரம் முதல எழுத்தெல்லாம்; ஆதி
பகவன் முதற்றே உலகு.

2. கற்றதனால் ஆய பயன்என்கொல், வால்அறிவன்
நற்றாள் தொழாஅர் எனின்?

3. மலர்மிசை ஏகினான் மாண்அடி சேர்ந்தார்
நிலமிசை நீடுவாழ் வார்.

4. வேண்டுதல் வேண்டாமை இலான்அடி சேர்ந்தார்க்(கு)
யாண்டும் இடும்பை இல.

5. இருள்சேர் இருவினையும் சேரா இறைவன்
பொருள்சேர் புகழ்புரிந்தார் மாட்டு.

6. பொறிவாயில் ஐந்தவித்தான் பொய்தீர் ஒழுக்க
நெறிநின்றார் நீடுவாழ் வார்.

7 தனக்குவமை இல்லாதான் தாள்சேர்ந்தார்க் கல்லால்
மனக்கவலை மாற்றல் அரிது.

8. அறஆழி அந்தணன் தாள்சேர்ந்தார்க் கல்லால்
பிறஆழி நீந்தல் அரிது.

9. கோளில் பொறியில் குணம்இலவே எண்குணத்தான்
தாளை வணங்காத் தலை.

10. பிறவிப் பெருங்கடல் நீந்துவர்; நீந்தார்
இறைவன் அடிசேரா தார்.

I. PREFACE

CHAPTER 1

THE WORSHIP OF GOD

1. As Alpha is of all the letters' first and source of birth,
So God primeval is alone the source of all this earth.

2. Pray, what could be the use of all the learning they have got,
The good feet of the Sacred Wise One if they worshipped not ?

3. The ones who contemplate the glorious feet of One Who well
Hath reached the lotus hearts, for long in heavenly world will dwell.

4. The ones abiding at the feet of One Who hath not aught
Of wants as well as lack of wants of afflictions have naught.

5. Of th'two-fold deeds of dark illusion neither will embrace
The ones who pray to God and chant His paeans of truthful praise.

6. The ones who tread the faultless, righteous path of Him Who is
Quite free from fivefold sense-organs will live for long in bliss.

7. Except for men who've reached the feet of th' One without compare
It is indeed too hard to drive off griefs and mental care.

8. 'Tis hard to swim across the rest of seas except for men
Who've reached the feet of Him-a Righteous, Sea like Gracious One.

9. The head that bows not 'fore the feet of one of attribute
Eightfold is worthless like the sense-organs which are quite mute.

10. The ones who've reached the feet of God will swim the widest sea
Of births; but men who haven't reached His feet ' will be at sea '.

அதிகாரம்—2

வான் சிறப்பு

1. வானின் றுலகம் வழங்கி வருதலால்
தான் அமிழ்தம் என்றுணரற் பாற்று.

2. துப்பார்க்குத் துப்பாய துப்பாக்கித் துப்பார்க்குத்
துப்பாய தூஉம் மழை.

3. விண்ணின்று பொய்ப்பின் விரிநீர் வியனுலகத்
துண்ணின் றுடற்றும் பசி.

4. ஏரின் உழாஅர் உழவர் புயல்என்னும்
வாரி வளம்குன்றிக் கால்.

5. கெடுப்பதூஉம் கெட்டார்க்குச் சார்வாய்மற் றாங்கே
எடுப்பதூஉம் எல்லாம் மழை.

6. விசும்பிற் றுளிவீழின் அல்லால்மற் றாங்கே
பசும்புற் றலைகாண் பரிது.

7. நெடுங்கடலும் தன்னீர்மை குன்றும் தடிந்தெழிலி
தானல்கா தாகி விடின்.

8. சிறப்பொடு பூசனை செல்லாது வானம்
வறக்குமேல் வானோர்க்கும் ஈண்டு.

9. தானம் தவம்இரண்டும் தங்கா வியன்உலகம்
வானம் வழங்கா தெனின்.

10. நீர்இன் றமையா துலகெனின் யார்யார்க்கும்
வான்இன் றமையா தொழுக்கு.

CHAPTER 2

THE IMPORTANCE OF RAIN

11. Because the world subsists upon the sustained rain from high,
The rain indeed must needs be deemed as nectar from the sky.

12. To those who eat, it is the rain which yields the food that's good.
To those who eat, 'tis rain again which serves itself as food.

13. Within this widest world begirt with wide sea, if the rain
Should fail, would famine stalk abroad and torment it with pain.

14. Should rain the source of everything shrink in its bounteous yield,
The tillers cannot ply their plough at all in paddy-field.

15. It is the rain which causeth ruin and it is the rain
Which, as the prop of ruined ones doth lift them up again.

16. Except when drops of rain on earth should fall from clouds that pass
It is too rare to have the sight of fresh, green blades of grass.

17. The spacious ocean's pearls and creatures too will soon diminish,
If clouds would not that ocean whence they had drunk, replenish.

18. If e'er the sky should get dried up, to those of heavenly sphere
No oblations especial or daily will be offered here.

19. Neither the deeds of charity nor penance will bide at all
Within this widest world, should heavenly clouds withhold rainfall.

20. Just as no one can, sans the water, life on earth sustain,
So too can no one righteous life without the rains maintain.

அதிகாரம்—3

நீத்தார் பெருமை

1. ஒழுக்கத்து நீத்தார் பெருமை விழுப்பத்து
வேண்டும் பனுவல் துணிவு.

2. துறந்தார் பெருமை துணைக்கூறின் வையத்(து)
இறந்தாரை எண்ணிக்கொண் டற்று.

3. இருமை வகைதெரிந் தீண்டறம் பூண்டார்
பெருமை பிறங்கிற் றுலகு.

4. உரன்என்னும் தோட்டியான் ஓரைந்தும் காப்பான்
வரன்என்னும் வைப்பிற்கோர் வித்து.

5. ஐந்தவித்தான் ஆற்றல் அகல்விசும்பு ளார்கோமான்
இந்திரனே சாலும் கரி.

6. செயற்கரிய செய்வார் பெரியர் ; சிறியர்
செயற்கரிய செய்கலா தார்.

7. சுவைஒளி ஊறுஓசை நாற்றம்என் றைந்தின்
வகைதெரிவான் கட்டே உலகு.

8. நிறைமொழி மாந்தர் பெருமை நிலத்து
மறைமொழி காட்டி விடும்.

9. குணம்என்னும் குன்றேறி நின்றார் வெகுளி
கணமேயும் காத்தல் அரிது.

10. அந்தணர் என்போர் அறவோர்மற் றெவ்வுயிர்க்கும்
செந்தண்மை பூண்டொழுக லான்.

CHAPTER 3

THE GREATNESS OF ASCETICS

21. The greatness of the men of righteous conduct who've renounced
As their own supreme teaching is by all Scriptures announced.

22. Should we but try the greatness of renouncers to recount,
It is like trying all the dead ones on this earth to count.

23. The glory of the ones who have renounced, discerning well
The nature of Release and Births doth shine on earth and dwell.

24. The one who controls senses five thro' th' hook of wisdom's might
Is deemed as fertile seed which yields the heavenly world of light.

25. Indra, the Lord of spacious heavens is a witness live
Enough to prove the might of one who's scorched one's senses five.

26. The ones who perform hard and rarest deeds are great indeed.
The ones who can't do rarest deeds are men of lesser breed.

27. It is in him who knows the nature of the five—the sight,
The taste, the touch, the sound and smell that bides the world aright.

28. The greatness of the men of words of plenary efficacy
Will well be proved on earth by words of mystic secrecy.

29. The wrath of those who've scaled and stood on Mount of Virtues grand
Although it lasts a moment only, no one can withstand.

30. The *Andanars* are men of virtues and of righteous ways,
Since they do always move with every life with loving grace.

அதிகாரம்—4

அறன் வலியுறுத்தல்

1. சிறப்பீனும் செல்வமும் ஈனும் அறத்தினூங்கு
ஆக்கம் எவனோ உயிர்க்கு ?

2. அறத்தினூங் காக்கமும் இல்லை அதனை
மறத்தலி னூங்கில்லை கேடு.

3. ஒல்லும் வகையான் அறவினை ஓவாதே
செல்லும்வாய் எல்லாம் செயல்.

4. மனத்துக்கண் மாசிலன் ஆதல் அனைத்தறன்
ஆகுல நீர பிற.

5. அழுக்கா றவாவெகுளி இன்னாச்சொல் நான்கும்
இழுக்கா இயன்ற தறம்.

6. அன்றறிவாம் என்னா தறஞ்செய்க ; மற்றது
பொன்றுங்காற் பொன்றாத் துணை.

7. அறத்தா றிதுவென வேண்டா சிவிகை
பொறுத்தானோ டூர்ந்தான் இடை.

8. வீழ்நாள் படாஅமை நன்றாற்றின் அஃதொருவன்
வாழ்நாள் வழியடைக்கும் கல்.

9. அறத்தான் வருவதே இன்பம் மற் றெல்லாம்
புறத்த ; புகழும் இல.

10. செயற்பால தோரும் அறனே ; ஒருவற்
குயற்பால தோரும் பழி.

CHAPTER 4

ITERATION OF VIRTUE'S WORTH

31. Since righteousness doth yield one heavenly bliss and wealth on earth,
What greater source of perfection is there in human birth?

32. A greater strength than righteousness there's naught for one's own soul.
A greater curse there can't be than forgetting all its role.

33. With all thy strength and utmost might may righteous deeds be done
Quite ceaselessly in every way and all the ways open.

34. To be quite free from mental blots is all that's righteousness.
And all the rest of acts without such freedom are but fuss.

35. That life alone is virtue which doth eschew these as ill :
The passions four like envy, greed and wrath and words evil.

36. Do now itself and defer not deeds of virtue unto the last.
For, virtue will on death-bed as thy deathless help stand fast.

37. The one who bears the palanquin and he who rides therein
Rule out the need for explaining the virtue's ways and sin.

38. San's e'en a single day's default if wrought were deeds of worth,
They will quite rock-like block the gates of one's own future birth.

39. That thing alone is joy supreme which flows from righteous deed.
The rest are naught of joys at all and get no praise's meed.

40. The acts of virtue are the only things which must be done.
The acts of vice and evil are the things which one must shun.

II. இல்லற இயல்

அதிகாரம்—5

இல்வாழ்க்கை

1. இல்வாழ்வான் என்பான் இயல்புடைய மூவர்க்கும்
நல்லாற்றில் நின்ற துணை.

2. துறந்தார்க்கும் துவ்வா தவர்க்கும் இறந்தார்க்கும்
இல்வாழ்வான் என்பான் துணை.

3. தென்புலத்தார் தெய்வம் விருந்தொக்கல் தானென்றாங்
கைம்புலத்தா றோம்பல் தலை.

4. பழிஅஞ்சிப் பாத்தூண் உடைத்தாயின் வாழ்க்கை
வழிஎஞ்சல் எஞ்ஞான்றும் இல்.

5. அன்பும் அறனும் உடைத்தாயின் இல்வாழ்க்கை
பண்பும் பயனும் அது.

6. அறத்தாற்றின் இல்வாழ்க்கை ஆற்றிற் புறத்தாற்றிற்
போஒய்ப் பெறுவ தெவன் ?

7. இயல்பினான் இல்வாழ்க்கை வாழ்பவன் என்பான்
முயல்வாருள் எல்லாம் தலை.

8. ஆற்றின் ஒழுக்கி அறன்இழுக்கா இல்வாழ்க்கை
நோற்பாரின் நோன்மை உடைத்து.

9. அறன்எனப் பட்டதே இல்வாழ்க்கை ; அஃதும்
பிறன்பழிப்ப தில்லாயின் நன்று.

10. வையத்துள் வாழ்வாங்கு வாழ்பவன் வானுறையும்
தெய்வத்துள் வைக்கப் படும்.

II. ON HOUSEHOLD VIRTUE

CHAPTER 5

THE HOUSEHOLD LIFE

41. The one who's called the householder is surely their mainstay
Which sustains in their righteous path the men of three-fold way.

42. The householder is friend of those who have renounced their own
Varnas and all the poor and those who die helpless and 'lone.

43. To serve the fivefold beings like one's manes, the gods, the guest,
One's kin and self is one's own duty that's the supremest.

44. Never will extinct be the line of one who earns in dread
Of sins and then with all and sundry shares one's well-earned bread.

45. If one's own household life were blest with love and charity,
They will but constitute its duty and its fruit's beauty.

46. If but the life of householder were lived in righteous way,
What is attained, if into the rest of orders one did stray?

47. The one who leads an household life in all its nature blest
Is deemed among all men who strive for salvation, the best.

48. The household life which, sinning not, doth make others' lives pure
Is more enduring than indeed the lives which pain endure.

49. It is the household life alone which virtue's name deserved.
And that too would be better could no blame be there observed.

50. The one who leads an ideal household life upon this earth,
Should well be deemed indeed as one of heavenly gods of worth.

அதிகாரம்—6

வாழ்க்கைத்துணை நலம்

1. மனைத்தக்க மாண்புடையள் ஆகித்தற் கொண்டான்
வளத்தக்காள் வாழ்க்கைத் துணை.

2. மனைமாட்சி இல்லாள்கண் இல்லாயின் வாழ்க்கை
எனைமாட்சித் தாயினும் இல்.

3. இல்லதென் இல்லவள் மாண்பானால், உள்ளதென்
இல்லவள் மாணாக் கடை ?

4. பெண்ணிற் பெருந்தக்க யாவுள கற்பென்னும்
திண்மைஉண் டாகப் பெறின் ?

5. தெய்வம் தொழாஅள் கொழுநற் றொழுதெழுவாள்
பெய்யெனப் பெய்யும் மழை.

6. தற்காத்துத் தற்கொண்டாற் பேணித் தகைசான்ற
சொற்காத்துச் சோர்விலாள் பெண்.

7. சிறைகாக்கும் காப்பெவன் செய்யும் ? மகளிர்
நிறைகாக்கும் காப்பே தலை.

8. பெற்றாற் பெறிற்பெறுவர் பெண்டிர் பெருஞ் சிறப்புப்
புத்தேளிர் வாழும் உலகு.

9. புகழ்புரிந் தில்லிலோர்க் கில்லை இகழ்வார்முன்
ஏறுபோற் பீடு நடை.

10. மங்கலம் என்ப மனைமாட்சி மற்றதன்
நன்கலம் நன்மக்கட் பேறு.

CHAPTER 6

THE WORTHINESS OF WIFE

51. Who is so full of household culture suited for wife's state
And who doth live within her husband's income is life-mate.

52. If one's own wife should e'er be void of household virtues great,
All else will be but naught for one, however high one's state.

53. What is the good one lacks with one's own wife of virtuous birth ?
What is the good one hath with one's own wife devoid of worth ?

54. What more of blessed gift can one have than a wife, of course,
When she has been quite steeled with her own chastity's full force ?

55. A wife who riseth worshipping no god except her lord
Can bid and force the clouds to rain through her commanding word.

56. Who guardeth her own chastity and serves her spouse with care,
And who doth guard her worthy name with vigilance is wife rare.

57. Of what avail is guarding women within the prison wall ?
Their steadfastness alone is their protection best of all.

58. Indeed if but a wife could serve and worship her own spouse,
She will be honoured greatly in the heaven, the angels' house.

59. The men whose good wife's reputation praise doth not attract
Could ill-afford the leonine gait before those who detract.

60. A chaste and loyal wife is household's blessing auspicious.
The gift of children good is its own ornament precious.

அதிகாரம்—7

மக்கட் பேறு

1. பெறுமவற்றுள் யாமறிவ தில்லை அறிவறிந்த
மக்கட்பே றல்ல பிற.

2. எழுபிறப்பும் தீயவை தீண்டா பழிபிறங்காப்
பண்புடை மக்கட் பெறின்.

3. தம்பொருள் என்பதம் மக்கள் அவர்பொருள்
தம்தம் வினையான் வரும்.

4. அமிழ்தினும் ஆற்ற இனிதேதம் மக்கள்
சிறுகை அளாவிய கூழ்.

5. மக்கள்மெய் தீண்டல் உடற்கின்பம் மற்றவர்
சொற்கேட்டல் இன்பம் செவிக்கு.

6. குழலினிது யாழினி தென்பதம் மக்கள்
மழலைச்சொற் கேளா தவர்.

7. தந்தை மகற்காற்றும் நன்றி அவையத்து
முந்தி இருப்பச் செயல்.

8. தம்மிற்றம் மக்கள் அறிவுடைமை மாநிலத்து
மன்னுயிர்க் கெல்லாம் இனிது.

9. ஈன்ற பொழுதிற் பெரிதுவக்கும் தன்மகனைச்
சான்றோன் எனக்கேட்ட தாய்.

10. மகன் தந்தைக் காற்றும்உதவி இவன்தந்தை
என்நோற்றான் கொல் என்னும் சொல்.

CHAPTER 7

THE BLESSING OF CHILDREN

61. Of all the blessings one may have, we deem naught as of worth
Except the gift of children full of wisdom on this earth.

62. Nothing of evil will throughout one's sevenfold births approach
The one whose cultured children live quite free from all reproach.

63. 'Tis said that ones' children are their own fortune true on earth.
A fortune like this is begot through their own deeds of worth.

64. The gruel itself soused and spattered by the tiny hand
Of one's own child is far sweeter than e'en Ambrosia grand.

65. The touch of children by their parent gives his frame a thrill.
So too his ears with joy their spoken words will always fill.

66. The ones who havn't listened to their own children's sweet lisping
Would speak that flute is sweet and sweet is lute covered with string.

67. The duty good a father owes his son is just to see
That in the councils of the wise men precedence takes he.

68. Than their own parents themselves, children's wisdom full of worth
Doth please much more the biding lives upon this grand old earth.

69. Much greater than the joy of mother when she bore her son
Is her own joy when she doth hear him praised as perfect one.

70. What kind of penance must his father have performed-this praise
Shall be well earned as filial duty by a son who's wise.

அதிகாரம்—8

அன்புடைமை

1. அன்பிற்கும் உண்டோ அடைக்குந்தாழ் ஆர்வலர்
புன்கணீர் பூசல் தரும்.

2. அன்பிலார் எல்லாம் தமக்குரியர் அன்புடையார்
என்பும் உரியர் பிறர்க்கு.

3. அன்போ டியைந்த வழக்கென்ப ஆருயிர்க்
கென்போ டியைந்த தொடர்பு.

4. அன்பீனும் ஆர்வம் உடைமை அதுவீனும்
நண்பென்னும் நாடாச் சிறப்பு.

5. அன்புற் றமர்ந்த வழக்கென்ப வையகத்
தின்புற்றார் எய்தும் சிறப்பு.

6. அறத்திற்கே அன்புசார் பென்ப அறியார்
மறத்திற்கும் அஃதே துணை.

7. என்பி லதனை வெயில்போலக் காயுமே
அன்பி லதனை அறம்.

8. அன்பகத் தில்லா உயிர்வாழ்க்கை வன்பாற்கண்
வற்றல் மரந்தளிர்த் தற்று.

9. புறத்துறுப் பெல்லாம் எவன்செய்யும் யாக்கை
அகத்துறுப் பன்பி லவர்க்கு ?

10. அன்பின் வழிய துயிர்நிலை அஃதிலார்க்
கென்புதோல் போர்த்த உடம்பு.

CHAPTER 8

THE POSSESSION OF LOVE

71. Can there be aught of bolt that bars the doors of love ? O, nay !
The drops of tears of loving ones will soon that love betray !

72. The loveless ones would fain have all the things for themselves' lone.
The love-filled ones, for neighbours yield up e'en their body's bone.

73. The purpose of the nexus 'twixt the soul and body now
They say, is but to make the human soul unite with love.

74. The love doth yield affection's strength and that affection too
Doth yield in its own turn the blessing rare of friendship true.

75. The heavenly bliss and earthly joy which some are blessed with now
Are fruits of household life, 'its said, they'd led before with love.

76. The fools maintain that love sustaineth righteous acts alone.
But love doth as much actuate the cruel acts of one.

77. Just as the lustrous sun doth burn the boneless beings small,
So too will Righteousness scorch off the loveless beings all.

78. It is as hard for life bereft of love to thrive in aught,
As for the sapless trees it is to flourish in deserts hot.

79. Of what avail for men are all their body's outward parts,
If love for all, those men did not have well within their hearts ?

80. The love-filled 'bode of soul alone deserves the body's name.
For those without that love, it is but sin-clad bones in frame.

அதிகாரம்—9

விருந்தோம்பல்

1. இருந்தோம்பி இல்வாழ்வ தெல்லாம் விருந்தோம்பி
வேளாண்மை செய்தற் பொருட்டு.

2. விருந்து புறத்ததாத் தானுண்டல் சாவா
மருந்தெனினும் வேண்டற்பாற் றன்று.

3. வருவிருந்து வைகலும் ஓம்புவான் வாழ்க்கை
பருவந்து பாழ்படுதல் இன்று.

4. அகனமர்ந்து செய்யாள் உறையும் முகனமர்ந்து
நல்விருந் தோம்புவான் இல்.

5. வித்தும் இடல்வேண்டும் கொல்லோ விருந்தோம்பி
மிச்சில் மிசைவான் புலம்?

6. செல்விருந் தோம்பி வருவிருந்து பார்த்திருப்பான்
நல்விருந்து வானத் தவர்க்கு.

7. இனைத்துணைத் தென்பதொன் றில்லை விருந்தின்
துணைத்துணை வேள்விப் பயன்.

8. பரிந்தோம்பிப் பற்றற்றேம் என்பர் விருந்தோம்பி
வேள்வி தலைப்படா தார்.

9. உடைமையுள் இன்மை விருந்தோம்பல் ஓம்பா
மடமை மடவார்கண் உண்டு.

10. மோப்பக் குழையும் அனிச்சம் முகந்திரிந்து
நோக்கக் குழையும் விருந்து.

CHAPTER 9

THE GUEST-SERVICE

81. The aim of one who earns and leads the life of household is
Naught else but serving guests whom one must always help and please.

82. Although immortal food it be, it should not be tasted
Alone within one's household while abides a guest unfed.

83. The life of one who tends the guests arriving every day
Will not be e'er subject to want nor will it e'er decay.

84. With mind well pleased would Wealth-Goddess abide within the home
Of one who feasts with cheerful face the goodly guests who roam.

85. Is there a need for sowing too the fields of one who's kind
And tends his guests at first and lives on remnants left behind ?

86. The one who tends the guests arrived and who is on the quest
For all the fresh-arriving guests is th' heavenly beings' guest.

87. The gains of guest-service cannot be measured and fixed as such.
It is the worth of every guest which doth decide it much.

88. The ones who haven't sacrifice performed thro' guest-service
Will cry, " alas, the hard-earned wealth is lost ; all help we miss."

89. A poverty in plenty is that folly which doth shun
The service of the guests ; this folly is of stupid men.

90. Whilst soft ' Anichcha ' flower doth wither away but when 'tis smelt,
A wry-faced look askance will cause one's guests to wither and melt.

அதிகாரம்—10

இனியவை கூறல்

1. இன்சொலால் ஈரம் அளைஇப் படிறிலவாம்
செம்பொருள் கண்டார்வாய்ச் சொல்.

2. அகனமர்ந் தீதலின் நன்றே முகனமர்ந்
தின்சொலன் ஆகப் பெறின்.

3. முகத்தான் அமர்ந்தினிது நோக்கி அகத்தானாம்
இன்சொ லினதே அறம்.

4. துன்புறூஉம் துவ்வாமை இல்லாகும் யார்மாட்டும்
இன்புறூஉம் இன்சொ லவர்க்கு.

5. பணிவுடையன் இன்சொலன் ஆதல் ஒருவர்க்
கணி யல்ல மற்றுப் பிற.

6. அல்லவை தேய அறம்பெருகும் நல்லவை
நாடி இனிய சொலின்.

7. நயனீன்று நன்றி பயக்கும் பயனீன்று
பண்பிற் றலைப்பிரியாச் சொல்.

8. சிறுமையுள் நீங்கிய இன்சொல் மறுமையும்
இம்மையும் இன்பம் தரும்.

9. இன்சொல் இனிதீன்றல் காண்பான் எவன்கொலோ
வன்சொல் வழங்கு வது?

10. இனிய உளவாக இன்னாத கூறல்
கனிஇருப்பக் காய்கவர்ந் தற்று.

CHAPTER 10

THE USE OF PLEASANT WORDS

91. The word of mouth of those of clearest vision of all virtue,
That's drenched in love and void of malice is the sweet word true.

92. E'en more than gifting off with gladdened heart it is worthwhile
To greet the guests with pleasing words along with welcome-smile.

93. To view one's guests with cheerful face and greet them too with glee,
And heartfelt words of kindness is what is called charity.

94. Who use with everyone but kindly words which yield pleasure
Will know no want or poverty which yieldeth pain's pressure.

95. A humble bearing and the use of pleasing words the best :
These things alone are one's own ornaments and not the rest.

96. One's vices all will vanish and one's virtues will increase,
If one could only choose the profit-yielding words and please.

97. The words from culture not divorced, which yield all benefits true.
Will surely lead to righteousness and yield good blessings too.

98. The pleasing words devoid of sting will produce all at once
Upon this earth great happiness and bliss in high heavens.

99. Why should the one who feels the joy of sweet words others use
Well use them not but using violent words, others abuse ?

100. To utter painful words while there are pleasing words galore,
Is like one's tasting rawest fruits with ripest fruits in store.

அதிகாரம்—11

செய்ந்நன்றி அறிதல்

1. செய்யாமற் செய்த உதவிக்கு வையகமும்
வானகமும் மாற்றல் அரிது.

2. காலத்தி னாற்செய்த நன்றி சிறிதெனினும்
ஞாலத்தின் மாணப் பெரிது.

3. பயன்தூக்கார் செய்த உதவி நயன்தூக்கின்
நன்மை கடலிற் பெரிது.

4. தினைத்துணை நன்றி செயினும் பனைத்துணையாக்
கொள்வர் பயன்தெரி வார்.

5. உதவி வரைத்தன் றுதவி உதவி
செயப்பட்டார் சால்பின் வரைத்து.

6. மறவற்க மாசற்றார் கேண்மை துறவற்க
துன்பத்துள் துப்பாயார் நட்பு.

7. எழுமை எழுபிறப்பும் உள்ளுவர் தங்கண்
விழுமம் துடைத்தவர் நட்பு.

8. நன்றி மறப்பது நன்றன்று நன்றல்ல(து)
அன்றே மறப்பது நன்று.

9. கொன்றன்ன இன்னா செயினும் அவர்செய்த
ஒன்றுநன் றுள்ளக் கெடும்.

10. எந்நன்றி கொன்றார்க்கும் உய்வுண்டாம் உய்வில்லை
செய்ந்நன்றி கொன்ற மகற்கு.

CHAPTER 11

BEING GRATEFUL FOR BENEFITS RECEIVED

101. The gift of even heaven and earth can hardly recompense
A help received from one who had not been helped even once.

102. The seasoned help, though small it be, is surely full of worth
Which is of greater value than the value of this earth.

103. When weighed the value of the benefit of the help from one
Who had not weighed its recompense, is greater than ocean.

104. The help rendered by one, though 'tis like tiny millet seed
Will be well deemed as palm-tree tall by knowing men indeed.

105. No turn for help received is e'er a measure for each measure.
It is dependent on the noble recipient's pleasure.

106. Do not forget thy true kinship with th' spotless souls indeed.
Do not forsake thy friendship too with men who've helped in need.

107. The ones whose grievance men have rushed and wiped off even once
Cherish the latter's friendship's mem'ry all their seven births hence.

108. To forget aught of good received is naught of good indeed.
That day itself to forget all the non-good is good creed.

109. Even the death-like injuries inflicted by them will
The moment one good turn once done by them is thought, be nil.

110. What'er the good they might have murdered, still they have life's scope.
But he who hath his gratitude murdered hath naught of hope.

அதிகாரம்—12

நடுவு நிலைமை

1. தகுதி எனஒன்று நன்றே பகுதியாற்
பாற்பட் டொழுகப் பெறின்.

2. செப்பம் உடையவன் ஆக்கம் சிதைவின்றி
எச்சத்திற் கேமாப் புடைத்து.

3. நன்றே தரினும் நடுவிகந்தாம் ஆக்கத்தை
அன்றே ஒழிய விடல்.

4. தக்கார் தகவிலர் என்ப தவரவர்
எச்சத்தாற் காணப் படும்.

5. கேடும் பெருக்கமும் இல் ல்ல ; நெஞ்சத்துக்
கோடாமை சான்றோர்க் கணி.

6. கெடுவல்யான் என்ப தறிகதன் னெஞ்சம்
நடுஒரீஇ அல்ல செயின்.

7. கெடுவாக வையா துலகம் நடுவாக
நன்றிக்கண் தங்கியான் தாழ்வு.

8. சமன்செய்து சீர்தூக்கும் கோல்போல் அமைந்தொருபாற்
கோடாமை சான்றோர்க் கணி.

9. சொற்கோட்டம் இல்லது செப்பம் ஒரு தலையா
உட்கோட்டம் இன்மை பெறின்.

10. வாணிகம் செய்வார்க்கு வாணிகம் பேணிப்
பிறவும் தமபோற் செயின்.

CHAPTER 12

THE IMPARTIAL CONDUCT

111. The one thing known as justice is indeed a good virtue,
If only diverse kinds of men got their respective due.

112. Not only will the just man's future know no adversity,
But also it will be the strength of one's own posterity.

113. Although it yielded good alone that fortune that's obtained
Thro' unjust means must be cast off that day itself 'tis gained.

114. Whether they have been just or unjust men will be well known
By means of their own reputation that's bequethed alone.

115. One's loss and gain are not unknown, as predestined by fate.
A mind of justice unswerving is th' jewel of the great.

116. When thy own mind did swerve from justice and of ills did think
Be thou just warned by that and know ' in ruin will I sink '.

117. The low estate of one who bides in equity on earth
The world won't deem at all as mean but it will deem as worth.

118. Just like the well-poised balance rod which holds the scales even
To stand and swerve not is a jewel of the noblest men.

119. The words of impartiality could constitute justice
But when could one's own mind be free, for certain, from prejudice.

120. The men of trade will prosper in their trade, if they but could
Well deal with their own neighbours' goods, as with their goods they would.

அதிகாரம்—13

அடக்கமுடைமை

1. அடக்கம் அமரருள் உய்க்கும் அடங்காமை
ஆரிருள் உய்த்து விடும்.

2. காக்க பொருளா அடக்கத்தை ஆக்கம்
அதனினூங் கில்லை உயிர்க்கு.

3. செறிவறிந்து சீர்மை பயக்கும் அறிவறிந்
தாற்றின் அடங்கப் பெறின்.

4. நிலையிற் றிரியா தடங்கியான் தோற்றம்
மலையினும் மாணப் பெரிது.

5. எல்லார்க்கும் நன்றாம் பணிதல் அவருள்ளும்
செல்வர்க்கே செல்வம் தகைத்து.

6. ஒருமையுள் ஆமைபோல் ஐந்தடக்கல் ஆற்றின்
எழுமையும் ஏமாப் புடைத்து.

7. யாகாவார் ஆயினும் நாகாக்க காவாக்கால்
சோகாப்பர் சொல்லிழுக்குப் பட்டு.

8. ஒன்றானும் தீச்சொல் பொருட்பயன் உண்டாயின்
நன்றாகா தாகி விடும்.

9. தீயினாற் சுட்டபுண் உள்ளாறும் ஆறாதே
நாவினாற் சுட்ட வடு.

10. கதம்காத்துக் கற்றடங்கல் ஆற்றுவான் செவ்வி
அறம்பார்க்கும் ஆற்றின் நுழைந்து.

CHAPTER 13

POSSESSION OF SELF-CONTROL

121. One's self-control will place one 'midst the band of immortals.
The lack thereof will land one in the darkest hell's portals.

122. Do guard as thy own greatest treasure thy own self-control.
Because than that there is no greater fortune for thy soul.

123. Quite conscious of its wisdom if one controlled oneself well
In proper ways, well knowing that will men one's glory spell.

124. The sight of one in self-control who swerveth not from his
True status is far grander than the mountain's grandeur is.

125. As virtue, one's true humility is good for everyone.
But that would shine as wealth supreme amongst the wealthy men.

126. If one could like a tortoise draw in one's own senses five,
Throughout one's sevenfold birth as one's great strength will that survive.

127. Whate'er they leave unguarded, surely they shall guard their tongue.
Else, thro' their slips of tongue unhappy, they will be quick-stung.

128. If e'en a single word should prove of evil, causing pain,
The rest of virtues will not produce aught of goodly gain.

129. The blister burnt in by the fire will one day heal inside.
The scar of wound burnt in by tongue will heal not but will bide.

130. The Dharma seeks a chance to meet quite half the way that soul
Which, learning well could suppress anger and had self-control.

அதிகாரம்—14

ஒழுக்கமுடைமை

1. ஒழுக்கம் விழுப்பம் தரலான் ஒழுக்கம்
உயிரினும் ஓம்பப் படும்.

2. பரிந்தோம்பிக் காக்க ஒழுக்கம் ; தெரிந்தோம்பித்
தேரினும் அஃதே துணை.

3. ஒழுக்கம் உடைமை குடிமை இழுக்கம்
இழிந்த பிறப்பாய் விடும்.

4. மறப்பினும் ஓத்துக் கொளலாகும் பார்ப்பான்
பிறப்பொழுக்கம் குன்றக் கெடும்.

5. அழுக்கா றுடையான்கண் ஆக்கம்போன் றில்லை
ஒழுக்க மிலான்கண் உயர்வு.

6. ஒழுக்கத்தின் ஒல்கார் உரவோர் இழுக்கத்தின்
ஏதம் படுபாக் கறிந்து.

7. ஒழுக்கத்தின் எய்துவர் மேன்மை இழுக்கத்தின்
எய்துவர் எய்தாப் பழி.

8. நன்றிக்கு வித்தாகும் நல்லொழுக்கம் தீயொழுக்கம்
என்றும் இடும்பை தரும்.

9. ஒழுக்கம் உடையவர்க்கு ஒல்லாவே தீய
வழுக்கியும் வாயாற் சொலல்.

10. உலகத்தோ டொட்ட ஒழுகல் பலகற்றும்
கல்லார் அறிவிலா தார்.

CHAPTER 14

POSSESSION OF RIGHTEOUS CONDUCT

131. Because doth conduct good impart an eminence great indeed,
One's conduct good must more than life be guarded well in deed.

132. Do guard thy conduct as of worth; when all virtues we test
And weigh, still conduct good alone is found as aid the best.

133. A conduct good doth constitute the life of noble birth.
A conduct bad degradeth life and makes it naught of worth.

134. The Vedas, though forgot by brahman, can be soon relearnt.
His birth is lost for ever by evil conduct once 'tis burnt.

135. Just as there is no wealth for man of envy on this earth,
So too the man of conduct bad will not have greatness' worth.

136. The men of sterling will, from righteous conduct would not shrink,
Because they know that conduct bad will land on ruin's brink.

137. Thro' conduct good will men achieve true eminence which is great.
Thro' conduct bad will reach the men a rare, disgraceful state.

138. A conduct good will constitute the seed of blessedness.
A conduct bad will yield to one an endless wretchedness.

139. It is too hard for those of righteous conduct e'er to lip
The words of evil nature e'en by accidental slip.

140. With all their wide and varied learning, if they did not learn
The life of world-accord, they can't the name of wisemen earn.

அதிகாரம்—15

பிறன்இல் விழையாமை

1. பிறன்பொருளாள் பெட்டொழுகும் பேதைமை ஞாலத்
அறம்பொருள் கண்டார்கண் இல்.

2. அறன்கடை நின்றாருள் எல்லாம் பிறன்கடை
நின்றாரின் பேதையார் இல்.

3. விளிந்தாரின் வேறல்லர் மன்ற தெளிந்தாரில்
தீமை புரிந்தொழுகு வார்.

4. எனைத்துணையர் ஆயினும் என்னாம் தினைத்துணையும்
தேரான் பிறனில் புகல்.

5. எளிதென இல்லிறப்பான் எய்துமெஞ் ஞான்றும்
விளியாது நிற்கும் பழி.

6. பகைபாவம் அச்சம் பழியென நான்கும்
இகவாவாம் இல்லிறப்பான் கண்.

7. அறன்இயலால் இல்வாழ்வான் என்பான் பிறன்இயலாள்
பெண்மை நயவா தவன்.

8. பிறன்மனை நோக்காத பேராண்மை சான்றோர்க்
கறன்ஒன்றோ? ஆன்ற ஒழுக்கு!

9. நலக்குரியார் யாரெனின் நாமநீர் வைப்பிற்
பிறர்க்குரியாள் தோள்தோயா தார்.

10. அறன்வரையான் அல்ல செயினும் பிறன்வரையாள்
பெண்மை நயவாமை நன்று.

CHAPTER 15

NOT COVETING NEIGHBOUR'S WIFE

141. The folly can't be found of loving neighbour's wedded wife
In men well-versed in laws of virtue and of wealth in life.

142. None else amongst the men beyond the pale of virtue's state
Are greater fools than those who haunt around their neighbour's gate

143. The men who follow evil ways with wives of friends who place
Their trust in them are not diff'rent from corpses of disgrace.

144. Whate'er may be his greatness, what's the use thereof when he
Doth enter th' house of neighbour, minding not its infamy ?

145. The one who commits adultery because it is easy
Will always be pursued by biding, deathless infamy.

146. The evils four of hatred, sin and fear and infamy
Will ne'er abandon him at all who committeth adultery.

147. The one who coveteth not the beauty of his neighbour's wife
Alone is called as one who leads a righteous household-life.

148. The manly might of noble ones who do not eye with lust
Their neighbour's wife is virtue only ? 'Tis conduct the best.

149. If you would know who earn on terrific, sea-girt earth good praise,
It is but they who won't their neighbour's wife's shoulders' embrace.

150. Although he practised no virtue but acts of vice only,
It would be good, if he covets not neighbour's wife's beauty.

அதிகாரம்—16

பொறையுடைமை

1. அகழ்வாரைத் தாங்கும் நிலம்போலத் தம்மை
இகழ்வார்ப் பொறுத்தல் தலை.

2. பொறுத்தல் இறப்பினை என்றும்; அதனை
மறத்தல் அதனினும் நன்று.

3. இன்மையுள் இன்மை விருந்தொரால்; வன்மையுள்
வன்மை மடவார்ப் பொறை.

4. நிறையுடைமை நீங்காமை வேண்டின் பொறையுடைமை
போற்றி ஒழுகப் படும்.

5. ஒறுத்தாரை ஒன்றாக வையாரே; வைப்பர்
பொறுத்தாரைப் பொன்போற் பொதிந்து.

6. ஒறுத்தார்க் கொருநாளை இன்பம்; பொறுத்தார்க்குப்
பொன்றுந் துணையும் புகழ்.

7. திறனல்ல தற்பிறர் செய்யினும் நோநொந்
தறனல்ல செய்யாமை நன்று.

8. மிகுதியால் மிக்கவை செய்தாரைத் தாம்தம்
தகுதியால் வென்று விடல்.

9. துறந்தாரில் தூய்மை உடையர் இறந்தார்வாய்
இன்னாச்சொல் நோற்கிற் பவர்.

10. உண்ணாது நோற்பார் பெரியர்; பிறர்சொல்லும்
இன்னாச்சொல் நோற்பாரிற் பின்.

CHAPTER 16

THE POSSESSION OF FORBEARANCE

151. Just as the earth the ones who dig her in, doth calmly bear,
So too should one as grace supreme one's insulters forbear.

152. One's patience shown in face of provocation is always
No doubt quite good but ills to forget is of greater grace.

153. A poverty in poverty is neglecting one's guest.
A strength in strength is forbearance with fools who cause disgust.

154. The one who wants no cessation of his magnanimity
Must practise and preserve his forbearance of high degree.

155. As worthy ones the great will not the vengeful ones behold.
But they would deem and guard the patient forbearers as gold.

156. The joy of vengeance vindictive is short-lived for a day.
The glory of forbearance lasts as long as earth shall stay.

157. Do pity them their retribution who have injured thee.
To do no deed of unkindness to them is good to see.

158. Thou shalt by thy own noble act of forbearance vanguish
The ones who have in fulness of their pride caused thee anguish.

159. The ones who forbear bitter words with which they've been denounced
Are men of greater sanctity than those who've all renounced.

160. The greatness of the men who fast and endure pain is there
Just next only to that of those who bitter words forbear.

அதிகாரம்—17

அழுக்காறாமை

1. ஒழுக்காறாக் கொள்க ஒருவன்தன் நெஞ்சத்
தழுக்கா றிலாத இயல்பு.

2. விழுப்பேற்றின் அஃதொப்ப தில்லையார் மட்டும்
அழுக்காற்றின் அன்மை பெறின்.

3. அறனாக்கம் வேண்டாதான் என்பான் பிறனாக்கம்
பேணா தழுக்கறுப் பான்.

4. அழுக்காற்றின் அல்லவை செய்யார் இழுக்காற்றின்
ஏதம் படுபாக் கறிந்து.

5. அழுக்கா றுடையார்க் கதுசாலும் ஒன்னார்
வழுக்கியும் கேடீன் பது.

6. கொடுப்ப தழுக்கறுப்பான் சுற்றம் உடுப்பதூஉம்
உண்பதூஉம் இன்றிக் கெடும்.

7. அவ்வித் தழுக்கா றுடையானைச் செய்யவள்
தவ்வையைக் காட்டி விடும்.

8. அழுக்கா றெனஒரு பாவி திருச்செற்றுத்
தீயுழி உய்த்து விடும்.

9. அவ்விய நெஞ்சத்தான் ஆக்கமும் செவ்வியான்
கேடும் நினைக்கப் படும்.

10. அழுக்கற் றகன்றாரும் இல்லைஅஃ தில்லார்
பெருக்கத்தில் தீர்ந்தாரும் இல்.

CHAPTER 17

AVOIDANCE OF ENVY

161. Do deem the state of one who doth not in his own heart feel
The least of envy as the conduct of the righteous weal.

162. To be quite free from envy towards every one on earth
Hath got among the lofty virtues naught of equal worth.

163. The one who's pleased not with but envies neighbours' wealth is known
As one who cares not for the wealth or virtue of his own.

164. The deeds of evil born of envy they will ne'er perform—
The men who know that from this evil floweth painful harm.

165. For envious ones their envy itself is enough of foe.
For, even sans a foe it yields them afflictions and woe.

166. The kinsmen of the one who envies deeds of charity
With naught of food and clothes will into ruin surely flee.

167. The Goddess Red will herself be jealous of th' envious one
And, ushering in her Elder Sister will him herself shun.

168. The peerless caitiff called Envy will one's fortunes dispel,
And he will also push one into the burning fire of hell.

169. The wealth of envious one as well as th' want and woeful lot
Of one of just and righteous life are food enough for thought.

170. There are no envious ones who have attained to prosperity.
There are no men devoid of envy steeped in adversity.

அதிகாரம்—18

வெஃகாமை

1. நடுவின்றி நன்பொருள் வெஃகிற் குடிபொன்றிக்
குற்றமும் ஆங்கே தரும்.

2. படுபயன் வெஃகிப் பழிப்படுவ செய்யார்
நடுஅன்மை நாணு பவர்.

3. சிற்றின்பம் வெஃகி அறனல்ல செய்யாரே
மற்றின்பம் வேண்டு பவர்.

4. இலம்என்று வெஃகுதல் செய்யார் புலம்வென்ற
புன்மையில் காட்சி யவர்.

5. அஃகி யகன்ற அறிவென்னும் யார்மாட்டும்
வெஃகி வெறிய செயின் ?

6. அருள்வெஃகி ஆற்றின்கண் நின்றான் பொருள்வெஃகிப்
பொல்லாத சூழக் கெடும்.

7. வேண்டற்க வெஃகியாம் ஆக்கம் விளைவயின்
மாண்டற் கரிதாம் பயன்.

8. அஃகாமை செல்வத்திற் கியாதெனின் வெஃகாமை
வேண்டும் பிறன்கைப் பொருள்.

9. அறனறிந்து வெஃகா அறிவுடையார்ச் சேரும்
திறனறிந் தாங்கே திரு.

10. இறலீனும் எண்ணாது வெஃகின் விறலீனும்
வேண்டாமை என்னும் செருக்கு.

CHAPTER 18

AVOIDANCE OF COVETOUSNESS

171. Should one covet unjustly one's own neighbour's well-earned wealth,
One's House will surely ruined be and have the stain of stealth.

172. The ones ashamed of injustice will do no infamous deed
Impelled by their own covetousness and gain-achieving greed.

173. The ones who seek the bliss eternal ne'er will stoop to do
The deeds of vice coveting all the petty joys untrue.

174. The men of sense-control as well as faultless vision indeed
Would not their neighbours' wealth covet, although they were in need.

175. If, due to greed should one senselessly deal with all on earth,
Of what avail is one's own high and subtle wisdom's worth ?

176. If he who thirsts for grace and walks upon the righteous way,
Should wealth covet and ills design, he's sure to meet decay.

177. Thou shalt not seek the wealth amassed by covetous means of gain.
For its own fruits will not be good or pleasing but of pain.

178. Ask you the way to keep one's wealth unshrunk ? Then understand:
It is the non-covetousness for wealth in neighbour's hand.

179. The Wealth-Goddess Who knows their worth will reach them and abide.
With those who sensing justice, cast no covetous glance aside.

180. The ones who covet regardless of the consequence perish,
The wealth that is called non-desire yield's vict'ry's flourish.

அதிகாரம்—19

புறங்கூறாமை

1. அறம்கூறான் அல்ல செயினும் ஒருவன்
புறம்கூறான் என்றல் இனிது.

2. அறன்அழீஇ அல்லவை செய்தலின் தீதே
புறன்அழீஇப் பொய்த்து நகை.

3. புறங்கூறிப் பொய்த்துயிர் வாழ்தலின் சாதல்
அறங்கூறும் ஆக்கம் தரும்.

4. கண்ணின்று கண்ணறச் சொல்லினும் சொல்லற்க
முன்னின்று பின்நோக்காச் சொல்.

5. அறம்சொல்லும் நெஞ்சத்தான் அன்மை புறம் சொல்லும்
புன்மையாற் காணப் படும்.

6. பிறன்பழி கூறுவான் தன்பழி உள்ளும்
திறன்தெரிந்து கூறப் படும்.

7. பகச்சொல்லிக் கேளிர்ப் பிரிப்பர் நகச்சொல்லி
நட்பாடல் தேற்றா தவர்.

8. துன்னியார் குற்றமும் தூற்றும் மரபினார்
என்னைகொல் ஏதிலார் மாட்டு ?

9. அறனோக்கி ஆற்றுங்கொல் வையம் புறனோக்கிப்
புன்சொல் உரைப்பான் பொறை.

10. ஏதிலார் குற்றம்போல் தம்குற்றம் காண்கிற்பின்
தீதுண்டோ மன்னும் உயிர்க்கு ?

CHAPTER 19

AVOIDANCE OF SLANDERING

181. Although he would not speak the virtuous word but sin he would,
Of him, if we could say: 'he slanders not', it will be good.

182. To kill all righteous things and then to commit the sins are bad.
To slander 'hind and falsely smile in front is far too sad.

183. Than life of back-biting and friendship simulated to live
To die is better since all Scriptural prizes it will give.

184. What'er the words of discourt'sy you spoke in one's presence,
Speak not the words of ill-effects unseen, in one's absence.

185. From one's own basest act of back-biting is seen the want
Of one's genuine heart, although of virtue one may rant.

186. The man who slanders one must know that one will also seek
To choose the darkest blots of his and himself sland'ring speak.

187. The ones who cannot foster friendship thro' their pleasing word
Will part asunder kinsmen's hearts by words of sland'rous sword.

188. The ones who broadcast faults of their own near and dear behind,
What worse would not they do with faults of strangers when they find?

189. He seeks behind their backs to speak the meanest words; the earth
We fancy, bears his burden with her sense of Dharma's worth!

190. If all the men could only search and scan their own drawback,
As they did their own foes' drawback, what ill can them attack?

அதிகாரம்—20

பயனில சொல்லாமை

1. பல்லார் முனியப் பயனில சொல்லுவான்
எல்லாரும் எள்ளப் படும்.

2. பயனில பல்லார்முன் சொல்லல் நயனில
நட்டார்கட் செய்தலிற் றீது.

3. நயனிலன் என்பது சொல்லும் பயனில
பாரித் துரைக்கும் உரை.

4. நயன்சாரா நன்மையின் நீக்கும் பயன்சாராப்
பண்பில் சொல் பல்லார் அகத்து.

5. சீர்மை சிறப்பொடு நீங்கும் பயனில
நீர்மை உடையார் சொலின்.

6. பயனில்சொல் பாராட்டு வானை மகன்எனல் ;
மக்கட் பதடி எனல்.

7. நயனில சொல்லினும் சொல்லுக சான்றோர்
பயனில சொல்லாமை நன்று.

8. அரும்பயன் ஆயும் அறிவினர் சொல்லார்
பெரும்பயன் இல்லாத சொல்.

9. பொருள்தீர்ந்த பொச்சாந்தும் சொல்லார் மருள்தீர்ந்த
மாசறு காட்சி யவர்.

10. சொல்லுக சொல்லிற் பயன்உடைய ; சொல்லற்க
சொல்லிற் பயனிலாச் சொல்.

CHAPTER 20

AVOIDANCE OF IDLE TALK

191. The one who doth indulge in useless talk and doth provoke
Many a man will always be despised by all the folk.

192. To speak the words bereft of profit 'fore the many offends
Much more than one's own doing graceless acts towards one's friends.

193. The useless talk indulged at length by one sans gain or aim
Will one's own complete lack of worth to all the world proclaim.

194. No justice whate'er will embrace and all that's good will flee]
From him who speaks the vain and graceless words in assembly.

195. Should e'er the noble souls themselves indulge in idle talk,
Away from them will all their glory and their eminence walk.

196. Call not the one who prides in his own words devoid of gain
A man at all but call him as the chaff of mankind vain.

197. The noble, if they chose may speak in unjust vein even.
If they would speak no idle words, it is good for those men.

198. The men of wisdom engaged well in search of rare bargain
Will speak naught else except the words of weight and mighty gain.

199. The men who are of undeluded, spotless, true vision
Will not thro' even forgetfulness empty words mention.

200. If speak thou wilt, do speak such words as are of worth and gain.
Else, speak thou not the words which are of no use and are vain.

அதிகாரம்—21

தீவினை அச்சம்

1. தீவினையார் அஞ்சார் விழுமியார் அஞ்சுவர்
தீவினை என்னும் செருக்கு.

2. தீயவை தீய பயத்தலால் தீயவை
தீயினும் அஞ்சப் படும்.

3. அறிவினுள் எல்லாம் தலைஎன்ப தீய
செறுவார்க்கும் செய்யா விடல்.

4. மறந்தும் பிறன்கேடு சூழற்க ; சூழின்
அறம்சூழும் சூழ்ந்தவன் கேடு.

5. இலன்என்று தீயவை செய்யற்க ; செய்யின்
இலன்ஆகும் மற்றும் பெயர்த்து.

6. தீப்பால தான்பிறர்கட் செய்யற்க ; நோய்ப்பால
தன்னை அடல்வேண்டா தான்.

7. எனைப்பகை உற்றாரும் உய்வர் ; வினைப்பகை
வீயாது பின்சென் றடும்.

8. தீயவை செய்தார் கெடுதல் நிழல்தன்னை
வீயா தடியுறைந் தற்று.

9. தன்னைத்தான் காதலன் ஆயின் எனைத்தொன்றும்
துன்னற்க தீவினைப் பால்.

10. அருங்கேடன் என்பது அறிக மருங்கோடித்
தீவினை செய்யான் எனின்.

CHAPTER 21

THE DREAD OF EVIL DEEDS

201. The men of evil deeds dread not but men of virtuous birth
Dread much the arrant folly called the sinful deeds on earth.

202. The deeds of evil, fruits of evil nature always breed.
Hence, evil deeds should e'er be dreaded more than fire indeed.

203. To injure not even the ones who are one's injuring foes
A supreme wisdom is among the wisdoms all one knows.

204. To ruin one thro' forgetfulness e'en, thou shalt not plot.
A plot to ruin him who plots, by Nemesis will be wrought.

205. Let no one do the deeds of evil, thinking, "I am poor."
If one did so, again great poverty must one endure.

206. The one who wants not painful sins to charge him in future,
Thro' his own evil deeds must not his neighbour e'er injure.

207. From every kind of enmity can men escape but still
The deathless foe called evil deed will pursue them and kill.

208. The evil-doer's ruin doth resemble one's shadow
Which parting not, will always dog one's footsteps and follow.

209. If only one did love oneself, may not that one perform
The deeds whatsoever which have the evil deeds' own form.

210. Do know that man as ruin-proof, the man who swerveth not
From virtue and by whom are naught of deeds of evil wrought.

அதிகாரம்—22

ஒப்புரவறிதல்

1. கைம்மாறு வேண்டா கடப்பாடு மாரிமாட்
டென்னாற்றும் கொல்லோ உலகு.

2. தாளாற்றித் தந்த பொருள்எல்லாம் தக்கார்க்கு
வேளாண்மை செய்தற் பொருட்டு.

3. புத்தேள் உலகத்தும் ஈண்டும் பெறல்அறிதே
ஒப்புரவின் நல்ல பிற.

4. ஒத்த தறிவான் உயிர்வாழ்வான் ; மற்றையான்
செத்தாருள் வைக்கப் படும்.

5. ஊருணி நீர்நிறைந் தற்றே உலகவாம்
பேரறி வாளன் திரு.

6. பயன்மரம் உள்ளூர்ப் பழுத்தற்றாற் செல்வம்
நயனுடை யான்கட் படின்.

7. மருந்தாகித் தப்பா மரத்தற்றாற் செல்வம்
பெருந்தகை யான்கட் படின்.

8. இடனில் பருவத்தும் ஒப்புரவிற் கொல்கார்
கடனறி காட்சி யவர்.

9. நயனுடையான் நல்கூர்ந் தானாதல் செயுந்நீர
செய்யா தமைகலா வாறு.

10. ஒப்புரவி னால்வரும் கேடெனின் அஃதொருவன்
விற்றுக்கோள் தக்க துடைத்து.

CHAPTER 22

REALISING ONE'S DUTY TO SOCIETY

211. Nothing in turn do seek the generous for their benevolence.
What turn the world doth give the clouds for rain in recompense?

212. All wealth that has been gathered thro' the arduous pains of one
Is only meant for helping one's own worthy fellowmen.

213. Aught else of good and equal virtue with one's benevolence
Is hard indeed for one to have on earth or in heavens.

214. Alone who knoweth what is due from him doth live, 'tis said.
And he who knows not must be counted 'mongst the people dead.

215. The wealth of one of supreme wisdom loving all mankind
Is like a village tank with water brimful that we find.

216. The wealth of one of helpfulness is like the fruitful tree
Which bides within the heart of village, serving all men free.

217. The wealth possessed by every high-souled one is like a tree
Whose every part doth serve as medicine quite unfailingly.

218. The men of clearest vision of their own duty will not shrink
From their own obligations, though their wealth's on ruin's brink.

219. 'Tis only when the man of generous mind doth feel he can't
Discharge his duties as of old, he's said to be in want.

220. Should it be said through helping all will occur loss of pelf,
A loss like this is worth purchase by sale of one's own self.

அதிகாரம்—23

ஈகை

1. வறியார்க்கொன் றீவதே ஈகை ;மற் றெல்லாம்
குறிஎதிர்ப்பை நீர துடைத்து.

2. நல்லா றெனினும் கொளல்தீது ; மேலுலகம்
இல்லெனினும் ஈதலே நன்று.

3. இலன்என்னும் எவ்வம் உரையாமை ஈதல்
குலன்உடையான் கண்ணே உள.

4. இன்னு திரக்கப் படுதல் இரந்தவர்
இன்முகம் காணும் அளவு.

5. ஆற்றுவார் ஆற்றல் பசியாற்றல் ; அப்பசியை
மாற்றுவார் ஆற்றலிற் பின்.

6. அற்ருர் அழிபசி தீர்த்தல் ; அஃதொருவன்
பெற்ருன் பொருள்வைப் புழி.

7. பாத்தூண் மரீஇ யவனைப் பசிஎன்னும்
தீப்பிணி தீண்டல் அரிது.

8. ஈத்துவக்கும் இன்பம் அறியார்கொல் தாம்உடைமை
வைத்திழக்கும் வன்க ணவர்.

9. இரத்தலின் இன்னுது மன்ற நிரப்பிய
தாமே தமியர் உணல்.

10. சாதலின் இன்னுத தில்லை ; இனிததூஉம்
ஈதல் இயையாக் கடை.

CHAPTER 23

CHARITY

221. To gift off unto the poor alone is charity that's true.
The rest of gifts are all but loans of recompensable hue.

222. To accept aught of gifts is bad, though heavenward it may guide.
To gift off is the best of virtues, though the heaven's denied.

223. To gift off all without the painful plea of poverty—
This nature is well found in one of noble heredity.

224. To be e'er begged is painful until one saw that moment
When smiled the beggars' countenance with signs of contentment.

225. The strength of those of strength of soul is strength to brave hunger.
That's only next to the strength of those who appease men's hunger.

226. To feed the poor who are by their own wasting hunger pressed
Is like a bank in which the wealth of one, one doth invest.

227. Himself who always with the poor doth all his bread well share,
To touch even, the fiery scourge of hunger will not dare.

228. The hard of heart who hoard and lose their wealth have not known how
Do taste the joy and bliss indeed of giving things with love.

229. Than e'en the begging far more painful is the act of one
Who eats one's hoarded meal by oneself, sharing that with none.

230. Of greater pain than his own death is naught else for a man.
But death itself becomes a joy when no more give he can.

அதிகாரம்—24

புகழ்

1. ஈதல் இசைபட வாழ்தல் ; அதுவல்ல
ஊதியம் இல்லை உயிர்க்கு.

2. உரைப்பார் உரைப்பவை எல்லாம் இரப்பார்க்கொன்
றீவார்மேல் நிற்கும் புகழ்.

3. ஒன்றா உலகத் துயர்ந்த புகழல்லால்
பொன்றாது நிற்பதொன் றில்.

4. நிலவரை நீள்புகழ் ஆற்றிற் புலவரைப்
போற்றாது புத்தேள் உலகு.

5. நத்தம்போற் கேடும் உளதாகும் சாக்காடும்
வித்தகர்க் கல்லால் அரிது.

6. தோன்றிற் புகழொடு தோன்றுக ; அஃதிலார்
தோன்றலிற் றோன்றாமை நன்று.

7. புகழ்பட வாழாதார் தந்நோவார் தம்மை
இகழ்வாரை நோவ தெவன் ?

8. வசைஎன்ப வையத்தார்க் கெல்லாம் இசைஎன்னும்
எச்சம் பெறாஅ விடின்.

9. வசைஇலா வண்பயன் குன்றும் இசைஇலா
யாக்கை பொறுத்த நிலம்.

10. வசைஒழிய வாழ்வாரே வாழ்வார் ; இசைஒழிய
வாழ்வாரே வாழா தவர்.

CHAPTER 24

FAME

231. To exercise one's charity and lead a life of fame—
Save this there's naught of profit for the human soul in frame.

232. The theme of all the talk of those who talk is 'th praise indeed
Of men who gift off all that's begged by people found in need.

233. Except the highest fame of those which is of peerless worth,
Naught else is there which can endure deathless upon this earth.

234. The world of gods will honour not even the gods of worth
In preference unto the men who've earned a lasting fame on earth.

235. To none but th' wisest souls can come the ruin that's a strength,
And death itself that's life of glory of everlasting length.

236. If they should be e'er born at all, let them achieve good fame ;
If not, it were much better they had not been born in name.

237. Who lead no llfe of fame and whom do all the men call shame,
Why can't they blame themselves alone, but seek those men to blame?

238. For all the men on earth it is a matter full of shame
If they have failed to earn and bequeath th' legacy of a fame.

239. The land that bears the burden of the men devoid of fame
Will shrink in all its bounteous yield of blamelessly good name.

240. Who really live indeed are men who live quite free from blame.
Who really live not are indeed the men who earn no fame.

III. துறவற இயல்

அதிகாரம்—25

அருளுடைமை

1. அருட்செல்வம் செல்வத்துட் செல்வம் ; பொருட்செல்வம்
பூரியார் கண்ணும் உள.

2. நல்லாற்ருல் நாடி அருளாள்க ; பல்லாற்ருற்
றேரினும் அஃதே துணே.

3. அருள்சேர்ந்த நெஞ்சினுர்க் கில்லே இருள்சேர்ந்த
இன்ஞ உலகம் புகல்.

4. மன்னுயிர் ஓம்பி அருளாள்வார்க் கில்என்ப
தன்னுயிர் அஞ்சும் விணே.

5. அல்லல் அருளாள்வார்க் கில்லே ; வளிவழங்கும்
மல்லல்மா ஞாலம் கரி.

6. பொருள்நீங்கிப் பொச்சாந்தார் என்பர் அருள்நீங்கி
அல்லவை செய்தொழுகு வார்.

7. அருளில்லார்க் கவ்வுலகம் இல்லே ; பொருளில்லார்க்
கிவ்வுலகம் இல்லாகி யாங்கு.

8. பொருளற்ருர் பூப்பர் ஒருகால் ; அருளற்ருர்
அற்ருர்மற் ருதல் அரிது.

9. தெருளாதான் மெய்ப்பொருள் கண்டற்ருல் தேரின்
அருளாதான் செய்யும் அறம்.

10. வலியார்முன் தன்னே நிணேக்க;தான் தன்னின்
மெலியார்மேற் செல்லும் இடத்து.

III. ON ASCETIC VIRTUE

CHAPTER 25

THE POSSESSION OF COMPASSION

241. The wealth of compassion is deemed the truest wealth of wealth.
With e'en the meanest men is found th' other material wealth.

242. Do search for it in soundest ways and stand with compassion.
When tested, all the Ways do hold it as their salvation.

243. The life within the world of utter darkness and misery
Is not for those whose heart is filled with grace and sympathy.

244. The evil sins dreaded by him will not afflict the soul
Which all the lives doth well protect and hath compassion whole.

245. No sorrows will afflict the men of gracious sympathy :
The vast and wind-filled, flourishing world beareth its testimony.

246. The men who give up compassion and unkind deeds perform
Will neither virtues nor mem'ries have in their future form.

247. Not for the men without the wealth is meant this world, be sure.
Nor for the men without compassion is the other world pure.

248. The men devoid of wealth may one day prosper well and loom.
The men devoid of mercy fall with naught of chance to bloom.

249. The one who, void of pitying heart doth perform charity
Resembles one who seeks the truth with naught of clarity.

250. When thou dost at the weaker persons flee and causest fright,
Do think of thyself confronted by those of greater might.

அதிகாரம்—26

புலால் மறுத்தல்

1. தன்னூன் பெருக்கற்குத் தான்பிறி தூன்உண்பான்
எங்ஙனம் ஆளும் அருள் ?

2. பொருளாட்சி போற்றாதார்க் கில்லை ; அருளாட்சி
ஆங்கில்லை ஊன்தின் பவர்க்கு.

3. படைகொண்டார் நெஞ்சம்போல் நன்றூக்கா தொன்றன்
உடல்சுவை உண்டார் மனம்.

4. அருளல்ல தியாதெனின் கொல்லாமை கோறல்
பொருளல்ல தவ்வூன் தினல்.

5. உண்ணாமை உள்ள துயிர்நிலை ; ஊனுண்ண
அண்ணாத்தல் செய்யா தளறு.

6. தினற்பொருட்டாற் கொள்ளா துலகெனின் யாரும்
விலைப்பொருட்டால் ஊன்தருவார் இல்.

7. உண்ணாமை வேண்டும் புலாஅல் பிறிதொன்றன்
புண்ண துணர்வார்ப் பெறின்.

8. செயிரிற் றலைப்பிரிந்த காட்சியார் உண்ணார்
உயிரிற் றலைப்பிரிந்த ஊன்.

9. அவிசொரிந் தாயிரம் வெட்டலின் ஒன்றன்
உயிர்செகுத் துண்ணாமை நன்று.

10. கொல்லான் புலாலை மறுத்தானைக் கைகூப்பி
எல்லா உயிரும் தொழும்.

CHAPTER 26

AVOIDANCE OF FLESH-EATING

251. How can the one who eats a flesh to have his own flesh swell
Possess a melting heart in which compassion could e'er dwell?

252. The blessings of the wealth are not for those who fail to guard.
The blessings of compassion for the flesh-eaters are barred.

253. The hearts of those with murd'rous steel and minds of those whose food
A creature's carcass is can ne'er be drawn to aught of good.

254. To kill not aught is grace and killing is the lack of grace.
To eat the flesh of lives thus killed is naught but great disgrace.

255. The lives do thrive on abstinence from meat. The hell will not
Again disgorge the souls of flesh-eaters it has once caught.

256. For its own consumption if but the world the meat wont't buy,
No one would offer meat for sale at all in markets nigh.

257. The men who realise well that meat is th' wound of living things
Must eschew their own consuming the flesh of other beings.

258. The men of pure vision quite free from illusion's dark mesh
Won't eat at all the carcass that is free from life, called flesh.

259. To kill not e'en a single life and not to eat its meat
Is far better than thousand fire-fed sacrifices neat.

260. The beings all with their own joined palms would worship give
To one who shuns the flesh and killeth naught of things which live.

அதிகாரம்—27

தவம்

1. உற்றநோய் நோன்றல் உயிர்க்குறுகண் செய்யாமை
அற்றே தவத்திற் குரு.

2. தவமும் தவமுடையார்க் காகும் ; அவம்அதனை
அஃதிலார் மேற்கொள் வது.

3. துறந்தார்க்குத் துப்புரவு வேண்டி மறந்தார்கொல்
மற்றை யவர்கள் தவம் !

4. ஒன்னார்த் தெறலும் உவந்தாரை ஆக்கலும்
எண்ணிற் றவத்தான் வரும்.

5. வேண்டிய வேண்டியாங் கெய்தலால் செய்தவம்
ஈண்டு முயலப் படும்.

6. தவம்செய்வார் தம்கருமம் செய்வார்;மற் றல்லார்
அவம்செய்வார் ஆசையுட் பட்டு.

7. சுடச்சுடரும் பொன்போல் ஒளிவிடும் துன்பம்
சுடச்சுட நோற்கிற் பவர்க்கு.

8. தன்னுயிர் தான்அறப் பெற்றானை ஏனைய
மன்னுயிர் எல்லாம் தொழும்.

9. கூற்றம் குதித்தலும் கைகூடும் நோற்றலின்
ஆற்றல் தலைப்பட் டவர்க்கு.

10. இலர்பலர் ஆகிய காரணம் நோற்பார்
சிலர்;பலர் நோலா தவர்.

CHAPTER 27

THE PERFORMANCE OF PENANCE

261. To endure all the pain that comes while harming no creature
Doth constitute the truest form of penance of good feature.

262. 'Tis they of prior penance alone in present penance succeed,
Hence all attempts by men without penance are vain indeed.

263. Such men of household as have abstained from their own penance
Have done perhaps like that to give renouncers sustenance.

264. Indeed if one of penance so thought can one achieve with ease
The destruction of foes as well as friends' own wealth's increase.

265. Because it yields all things desired in all desired ways,
Within this life must be attempted hard penance of grace.

266. Those men alone who do penance perform their duties 'right.
A prey to lust do others fall and their own welfare blight.

267. The souls enduring pain of hot penance will shine and glow
Like gold that's heated whence do rays of splendrous lustre flow.

268. All kinds of biding lives on earth worship him ardently,
Who hath destroyed thro' hot penance his sense of egoity.

269. The men who have been crowned with success in penances rare
Are so potent indeed as e'en the God of Death to dare.

270. The reason why there are the countess joyless men on earth
Is that a few had done, but most had not, penance of worth.

அதிகாரம்—28

கூடாவொழுக்கம்

1. வஞ்ச மனத்தான் படிற்றொழுக்கம் பூதங்கள்
ஐந்தும் அகத்தே நகும்.

2. வானுயர் தோற்றம் எவன்செய்யும் தன்னெஞ்சம்
தானறி குற்றப் படின் ?

3. வலியில் நிலைமையான் வல்லுருவம் பெற்றம்
புலியின்தோல் போர்த்துமேய்ந் தற்று.

4. தவம்மறைந்து அல்லவை செய்தல் புதன்மறைந்து
வேட்டுவன் புட்சிமிழ்த் தற்று.

5. பற்றற்றேம் என்பார் படிற்றொழுக்கம் எற்றெற்றென்
றேதம் பலவும் தரும்.

6. நெஞ்சிற் றுறவார் துறந்தார்போல் வஞ்சித்து
வாழ்வாரின் வன்கணார் இல்.

7. புறம்குன்றி கண்டனையரேனும் அகம்குன்றி
மூக்கிற் கரியார் உடைத்து.

8. மனத்தது மாசாக மாண்டார்நீ ராடி
மறைந்தொழுகும் மாந்தர் பலர்.

9. கணைகொடிது ; யாழ்கோடு செவ்விதாங் கன்ன
வினைபடு பாலாற் கொளல்.

10. மழித்தலும் நீட்டலும் வேண்டா உலகம்
பழித்த தொழித்து விடின்.

CHAPTER 28

THE HYPOCRITICAL CONDUCT

271. The fivefold elements all within one's body will but jest
And laugh at th' life of imposture of one of guileful breast.

272. What is the good of th' heavenly mien of one, if one's own mind
Doth fall a prey to evils which as such one's mind doth find?

273. The one who wears a saintly look with conscience weak within
Is like a cow itself which grazeth clothed in tiger's skin.

274. The one who sinneth 'neath the mask of saintly robes and words
Is like the fowler who in bushes hides and nets the birds.

275. The stealthy conduct of the men who feign to have renounced
Will give them griefs galore and make them also self-denounced.

276. Than such of men of mental blots as renunciation feign
The men of harder heart who cheat, the earth doth not contain.

277. The fair outside of some is like the Kunri's crimson hue.
Quite foul like Kunri's black-hued nose is their own inside view.

278. Many a man of mental filth do mosquerade on earth
And bathe in all the sacred waters like the saints of worth.

279. A mortal pain's inflicted by an arrow which is straight.
A pleasure issues from curved lute: by acts alone judge 'right.

280. The growth of matted hair or tonsure need not be held dear,
If they but gave up all the things the world condemned as smear.

அதிகாரம்—29

கள்ளாமை

1. எள்ளாமை வேண்டுவான் என்பான் எனைத்தொன்றும்
கள்ளாமை காக்கதன் நெஞ்சு.

2. உள்ளத்தால் உள்ளலும் தீதே பிறன்பொருளைக்
கள்ளத்தாற் கள்வேம் எனல்.

3. களவினால் ஆகிய ஆக்கம் அளவிறந்
தாவது போலக் கெடும்.

4. களவின்கட் கன்றிய காதல் விளைவின்கண்
வீயா விழுமம் தரும்.

5. அருள்கருதி அன்புடையர் ஆதல் பொருள்கருதிப்
பொச்சாப்புப் பார்ப்பார்கண் இல்.

6. அளவின்கண் நின்றொழுகல் ஆற்றார் களவின்கட்
கன்றிய காத லவர்.

7. களவென்னும் காரறி வாண்மை அளவென்னும்
ஆற்றல் புரிந்தார்கண் இல்.

8. அளவறிந்தார் நெஞ்சத் தறம்போல நிற்கும்
களவறிந்தார் நெஞ்சிற் கரவு.

9. அளவல்ல செய்தாங்கே வீவர் களவல்ல
மற்றைய தேற்றா தவர்.

10. கள்வார்க்குத் தள்ளும் உயிர்நிலை; கள்ளார்க்குத்
தள்ளாது புத்தேள் உலகு.

CHAPTER 29

THE AVOIDANCE OF FRAUDULENT GAINS

281. The one who seeketh freedom from his neighbours' scornful sting
Shall guard his mind against the covetous thoughts on whatever thing.

282. Even a covetous thought is sin and hence thou shalt think not:
' By means of fraud we shall possess that wealth our neighbour's got. '

283. The fortune gained thro' fraud will look like flourishing well but will
Get destroyed all beyond repair and it will be just nil.

284. A covetous greed for neighbour's wealth, whene'er it starts to yield,
Would expose one to endless woes and sorrows sans a shield.

285. The men of covetous watch on wealth of neighbour and his sleep
Can't feel the need for compassion at all or love that's deep.

286. They hardly can in bounds tread on the path of righteousness—
Those men who fondly love the vice of fraud and covetousness.

287. The blackest craft of basest fraud will ne'er be found in breasts
Of men indeed who are the masters of the righteous tests.

288. In breasts of men which breed the art of fraud, deceit will hide,
As virtue itself in the hearts of righteous men will bide.

289. The men who naught else of the crafts except 'th stealing cherish
Will do the deeds unrighteous too and then and there perish.

290. Their bodies even will reject the souls of fraud on earth.
The heavenly world of gods rejects not upright men of worth.

அதிகாரம்—30

வாய்மை

1. வாய்மை எனப்படுவ தியாதெனின் யாதொன்றும்
தீமை இலாத சொலல்.

2. பொய்ம்மையும் வாய்மை இடத்த புரைதீர்ந்த
நன்மை பயக்கும் எனின்.

3. தன்னெஞ் சறிவது பொய்யற்க; பொய்த்தபின்
தன்னெஞ்சே தன்னைச் சுடும்.

4. உள்ளத்தாற் பொய்யா தொழுகின் உலகத்தார்
உள்ளத்துள் எல்லாம் உளன்.

5. மனத்தொடு வாய்மை மொழியிற் றவத்தொடு
தானம்செய் வாரிற் றலை.

6. பொய்யாமை அன்ன புகழ்இல்லை : எய்யாமை
எல்லா அறமும் தரும்.

7. பொய்யாமை பொய்யாமை ஆற்றின் அறம்பிற
செய்யாமை செய்யாமை நன்று.

8. புறந்தூய்மை நீரான் அமையும் அகந்தூய்மை
வாய்மையாற் காணப் படும்.

9. எல்லா விளக்கும் விளக்கல்ல; சான்றோர்க்குப்
பொய்யா விளக்கே விளக்கு.

10. யாம்மெய்யாக் கண்டவற்று ளில்லை எனைத்தொன்றும்
வாய்மையின் நல்ல பிற.

CHAPTER 30

THE TRUTH-SPEAKING

291. What means the thing called 'truthfulness'? You ask and we inform:
'It is naught else but speaking words without the least of harm'.

292. Even a falsehood partakes of the nature of a truth,
But only if it produced just a harmless good in sooth.

293. That which thy conscience knows to be an untruth, speak thou not.
If thou didst speak, will singe thee thy own conscience which is hot.

294. The one who follows unfailingly his conscience of worth
Will e'er be reigning in the hearts of all the men on earth.

295. Who speaks the truth conscientious is indeed the most supreme
Amongst the men of true penance and charity, we deem.

296. Naught else of glory doth equal th' glory of truthfulness.
It will quite yield one all the virtues sans efforts and bless.

297. The non-lying and non-lying alone shalt thou achieve.
The practice and the practice of the rest of virtues leave.

298. One's cleanliness of body doth abide thro' water pure.
One's holiness of heart is seen thro' truthfulness, be sure.

299. All lights are not for men of noble souls the light so bright.
The light of faultless truth alone is deemed as light of light.

300. Naught else is there amongst the things which we regard as true,
A greater good than truthfulness, the supremest virtue.

அதிகாரம்—31

வெகுளாமை

1. செல்லிடத்துக் காப்பான் சினங்காப்பான் ; அல்லிடத்துக்
காக்கில்என் காவாக்கால் என் ?

2. செல்லா இடத்துச் சினந்தீது : செல்லிடத்தும்
இல்லதனிற் றீய பிற.

3. மறத்தல் வெகுளியை யார்மாட்டும் ; தீய
பிறத்தல் அதனான் வரும்.

4. நகையும் உவகையும் கொல்லும் சினத்திற்
பகையும் உளவோ பிற ?

5. தன்னைத்தான் காக்கிற் சினம்காக்க; காவாக்காற்
றன்னையே கொல்லும் சினம்.

6. சினம்என்னும் சேர்ந்தாரைக் கொல்லி இனம்என்னும்
ஏமப் புணையைச் சுடும்.

7. சினத்தைப் பொருள்என்று கொண்டவன் கேடு
நிலத்தறைந்தான் கைபிழையா தற்று.

8. இணர்எரி தோய்வன்ன இன்னா செயினும்
புணரின் வெகுளாமை நன்று.

9. உள்ளியது எல்லாம் உடனெய்தும் உள்ளத்தால்
உள்ளான் வெகுளி எனின்.

10. இறந்தார் இறந்தார் அனையர் ; சினத்தைத்
துறந்தார் துறந்தார் துணை.

CHAPTER 31

THE AVOIDANCE OF ANGER

301. The one who curbs his wrath against the weak doth curb anger.
What matters if he curbs or not against the men stronger?

302. When one's own anger proves futile, it is a painful curse.
And when that proved effective too, naught else than that is worse.

303. Whoe'er might have provoked thee, do forget thy anger's sting.
For all the rest of evils do from one's own anger spring.

304. Because one's anger slayeth one's own laughter and one's cheer,
Is there a greater foe for one than one's own wrath to fear?

305. If thou wouldst fain protect thyself, do guard against thy spleen.
If thou guardest not, thy own anger will destroy thee clean.

306. The wrath which is the killer of the men it doth embrace
Will burn their kinsmen too who are of raft-like helpful ways.

307. The ruin of the one befriending wrath as thing of worth
Is quite unfailing like the smiting palm which lands on earth.

308. Though one hath injured thee inflicting pain of awful flame
That's multi-tongued, 'tis good if thou canst eschew anger's name.

309. If he could but from whate'er thought of anger e'er refrain,
The wishes all of his own heart will he at once attain.

310. The men who indulge in excessive anger are but dead.
The wrath-renouncers are indeed renouncers' true kindred.

அதிகாரம்—32

இன்னா செய்யாமை

1. சிறப்பீனும் செல்வம் பெறினும் பிறர்க்கின்னா
செய்யாமை மாசற்றார் கோள்.

2. கறுத்தின்னா செய்தவக் கண்ணும் மறுத்தின்னா
செய்யாமை மாசற்றார் கோள்.

3. செய்யாமற் செற்றார்க்கும் இன்னாத செய்தபின்
உய்யா விழுமம் தரும்.

4. இன்னா செய்தாரை ஒறுத்தல் அவர்நாண
நன்னயம் செய்து விடல்.

5. அறிவினான் ஆகுவ துண்டோ பிறிதின்நோய்
தந்நோய்போற் போற்றாக் கடை.

6. இன்னா எனத்தான் உணர்ந்தவை துன்னாமை
வேண்டும் பிறன்கட் செயல்.

7. எனைத்தானும் எஞ்ஞான்றும் யார்க்கும் மனத்தானாம்
மாணாசெய் யாமை தலை.

8. தன்னுயிர்க் கின்னாமை தான்அறிவான் என்கொலோ
மன்னுயிர்க் கின்னா செயல் ?

9. பிறர்க்கின்னா முற்பகற் செய்யிற் றமக்கின்னா
பிற்பகற் றாமே வரும்.

10. நோய்எல்லாம் நோய்செய்தார் மேலவாம் ; நோய்செய்யார்
நோயின்மை வேண்டு பவர்.

CHAPTER 32

AVOIDANCE OF INJURING OTHERS

311. Although a fame-producing wealth be gained thro' injuring role,
To injure none of neighbours is the spotless men's true goal.

312. To inflict naught of injuries of vengeance is the goal
Of men of pure souls, e'en on foes of blackest injuring role.

313. To injure even one who hath injured thee unprovoked
Will cause thy downfall and miseries which can't be e'er revoked.

314. Thou shalt indeed punish those men who have once injured thee:
Do shame them by thy good return and wipe off its mem'ry.

315. Of what avail is one's wisdom, if one cannot quite feel
The suff'rings of another being as one's own and deal?

316. The things which have been felt by one as causing bitter pain,
Upon a neighbour from inflicting one should e'er refrain.

317. The crown of all virtues is not to consciously injure
Whate'er of life at whate'er time in e'er so small a measure.

318. Why should the one who himself feels the pain of injury
Inflict upon the rest of beings injuries any?

319. Do harm thy neighbour in the forenoon and thou wilt have soon
More harms visiting thee by themselves in the afternoon.

320. The suff'rings which the men inflict on them alone rebound.
The men desiring no suff'rings must cause no painful wound.

அதிகாரம்—33

கொல்லாமை

1. அறவினை யாதெனிற் கொல்லாமை ; கோறல்
பிறவினை எல்லாம் தரும்.

2. பகுத்துண்டு பல்லுயிர் ஓம்புதல் நூலோர்
தொகுத்தவற்றுள் எல்லாம் தலை.

3. ஒன்றாக நல்லது கொல்லாமை ; மற்றதன்
பின்சாரப் பொய்யாமை நன்று.

4. நல்லா றெனப்படுவ தியாதெனின் யாதொன்றும்
கொல்லாமை சூழும் நெறி.

5. நிலையஞ்சி நீத்தாருள் எல்லாம் கொலையஞ்சிக்
கொல்லாமை சூழ்வான் தலை.

6. கொல்லாமை மேற்கொண் டொழுகுவான் வாணாள்மேல்
செல்லா துயிருண்ணும் கூற்று.

7. தன்னுயிர் நீப்பினும் செய்யற்க தான்பிறி(து)
இன்னுயிர் நீக்கும் வினை.

8. நன்றாகும் ஆக்கம் பெரிதெனினும் சான்றோர்க்குக்
கொன்றாகும் ஆக்கம் கடை.

9. கொலைவினையர் ஆகிய மாக்கள் புலைவினையர்
புன்மை தெரிவா ரகத்து.

10. உயிருடம்பின் நீக்கியார் என்ப செயிருடம்பிற்
செல்லாத்தீ வாழ்க்கை யவர்.

CHAPTER 33

AVOIDANCE OF KILLING AUGHT

321. If you would ask 'What is a virtue ?'–'tis but non-killing.
From killing aught of lives on earth do all the evils spring.

322. The quintessence of all the codes of law of ev'ry sect
Is but to share one's bread with all beings and them protect.

323. A virtue good is non-killing, unique and sans compare.
But next to that is non-lying, a virtue good and rare.

324. If you would ask, 'What is the way of goodness true ?' 'tis taught:
'It is the way which doth devise the non-killing of aught'.

325. Of all who have, in dread of birth renounced the world, the king
Is he who dreads all killing and who promotes non-killing.

326. The death-god who doth swallow lives never would dare to spring
Upon the life of one who keeps his vow of non-killing.

327. Do not from whate'er being part its life it doth cherish,
Should e'en such act of abstinence make thy own self perish.

328. Although the blessings born of killing lives in sacrifice
May be quite great, the noble hold them as demeaning vice.

329. The beastly men of cruel acts of killing are indeed
By men discerning deemed as those who are of meanest breed.

330. The men of wound-stained frames and starving, low lives are,'tis said,
The men who had the living beings killed, spilling their blood.

அதிகாரம்—34

நிலையாமை

1. நில்லாத வற்றை நிலையின என்றுணரும்
புல்லறி வாண்மை கடை.

2. கூத்தாட் டவைக்குழாத் தற்றே பெருஞ்செல்வம் ;
போக்கும் அதுவிளிந் தற்று.

3. அற்கா இயல்பிற்றுச் செல்வம் ; அதுபெற்றால்
அற்குப ஆங்கே செயல்.

4. நாளென ஒன்றுபோற் காட்டி உயிரீரும்
வாள துணர்வார்ப் பெறின்.

5. நாச்செற்று விக்குள்மேல் வாராமுன் நல்வினை
மேற்சென்று செய்யப் படும்.

6. நெருநல் உளன்ஒருவன் இன்றில்லை என்னும்
பெருமை யுடைத்திவ் வுலகு.

7. ஒருபொழுதும் வாழ்வ தறியார் ; கருதுப
கோடியும் அல்ல பல.

8. குடம்பை தனித்தொழியப் புட்பறந் தற்றே
உடம்போ டுயிரிடை நட்பு.

9. உறங்குவது போலும் சாக்கா டுறங்கி
விழிப்பது போலும் பிறப்பு.

10. புக்கில் அமைந்தின்று கொல்லோ உடம்பினுள்
துச்சில் இருந்த உயிர்க்கு !

CHAPTER 34

THE IMPERMANENCE OF THINGS

331. The ignominious folly which the transient things doth treat
As things eternal is indeed of baseness hard to beat.

332. Assembling of one's untold wealth and concert crowds in pit
Is slow alike ; alike is too their respective exit.

333. Per chance if thou shouldst come by wealth which is quite transcient,
Thou shalt achieve at once results which are quite permanent.

334. The men discerning know that though it looks like Time's unit,
A day is but a saw which files one's life quite bit by bit.

335. Before thy tongue became benumbed and hiccups chocked thy throat,
Do haste and go and perform deeds of goodness full of note.

336. 'Alive he was but yesterday and yet to-day he's not ! '—
This is indeed the reputation th' life on earth has got.

337. Alas, for them who know not if the next moment they'll breathe,
But whose own minds with more than crores of schemes do always seethe.

338. The nexus 'twixt the soul and body is like that between
The fledgeling and the egg abandoned by the fledgeling green.

339. The thing which is called death is like the deeper sleep of soul.
But birth is like the waking up of soul from sleeping role.

340. This soul which is thus berthed in human 'bode, precarious one—
Has not this soul been blessed with aught of permanent mansion ?

அதிகாரம்—35

துறவு

1. யாதனின் யாதனின் நீங்கியான் நோதல்
அதனின் அதனின் இலன்.

2. வேண்டினுண் டாகத் துறக்க; துறந்தபின்
ஈண்டியற் பால பல.

3. அடல்வேண்டும் ஐந்தன் புலத்தை; விடல்வேண்டும்
வேண்டிய வெல்லாம் ஒருங்கு.

4. இயல்பாகும் நோன்பிற்கொன் றின்மை; உடைமை
மயலாகும் மற்றும் பெயர்த்து.

5. மற்றும் தொடர்ப்பா டெவன்கொல்? பிறப்பறுக்கல்
உற்றூர்க் குடம்பும் மிகை.

6. யான்என தென்னும் செருக்கறுப்பான் வானோர்க்
குயர்ந்த உலகம் புகும்.

7. பற்றி விடாஅ இடும்பைகள் பற்றினைப்
பற்றி விடாஅ தவர்க்கு.

8. தலைப்பட்டார் தீரத் துறந்தார்; மயங்கி
வலைப்பட்டார் மற்றை யவர்.

9. பற்றற்ற கண்ணே பிறப்பறுக்கும்; மற்று
நிலையாமை காணப் படும்.

10. பற்றுக பற்றற்றான் பற்றினை; அப்பற்றைப்
பற்றுக பற்று விடற்கு.

CHAPTER 35

RENUNCIATION

341. Whate'er, whate'er object might have been by one-self renounced,
One's freedom gained from grief born of such objects is pronounced.

342. If thou but want'st the welfare of thy soul, renounce at once.
Await thee after that quite endless lots of joys intense.

343. Thou shalt the evil might of senses five of thine destroy.
Thou shalt completely eschew all desired things of joy.

344. The vow of celibacy requires total dispossession.
A single thing possessed will take one back to delusion.

345. To those who seek to sever off births, their frame itself is bad
And superfluous; wherefore do they more of bonds then add?

346. One who could slay off delusions of one's own 'I' and 'Mine',
Will gain entrance in heavenly world that's higher than divine.

347. The men who cling to bonds and who their hold to loose refuse
Will e'er be held in sorrows' hold which hold they would not lose.

348. The men of total renunciation achieve salvation.
The rest of men are snared by world's delusive damnation.

349. The moment one doth break one's bonds will one's own rebirths cease.
The visions of ephemerality alone one otherwise sees.

350. Do cling to the bond of one to whom do naught of bonds e'er cling.
Do cling to that bond so that you may your clinging bonds off fling.

அதிகாரம்—36

மெய்யுணர்தல்

1. பொருளல் லவற்றைப் பொருளென் றுணரும்
மருளானும் மாணுப் பிறப்பு.

2. இருள்நீங்கி இன்பம் பயக்கும் மருள்நீங்கி
மாசறு காட்சி யவர்க்கு.

3. ஐயத்தின் நீங்கித் தெளிந்தார்க்கு வையத்தின்
வானம் நணிய துடைத்து.

4. ஐயுணர் வெய்தியக் கண்ணும் பயமின்றே
மெய்யுணர் வில்லா தவர்க்கு.

5. எப்பொருள் எத்தன்மைத் தாயினும் அப்பொருள்
மெய்ப்பொருள் காண்ப தறிவு.

6. கற்றீண்டு மெய்ப்பொருள் கண்டார் தலைப்படுவர்
மற்றீண்டு வாரா நெறி.

7. ஓர்த்துள்ளம் உள்ள துணரின் ஒருதலையாப்
பேர்த்துள்ள வேண்டா பிறப்பு.

8. பிறப்பென்னும் பேதைமை நீங்கச் சிறப்பென்னும்
செம்பொருள் காண்ப தறிவு.

9. சார்புணர்ந்து சார்பு கெடஒழுகின் மற்றழித்துச்
சார்தரா சார்தரும் நோய்.

10. காமம் வெகுளி மயக்கம் இவைமூன்றன்
நாமம் கெடக்கெடும் நோய்.

CHAPTER 36

REALISATION OF TRUTH

351. From one's delusion which doth deem untruth as truth of worth
Will quite endlessly be springing a chain of worthless birth.

352. The spotless vision which from delusions is always free
Will bless with bliss of birthlessness and make all darkness flee.

353. To those persons quite free from doubts whose vision of Truth is clear,
The heavenly sphere is nearer still than their own earthly sphere.

354. Although they have controlled and held their fivefold sense in rein,
If they had naught of vision of Truth, for them there's naught of gain.

355. Whate'er may be the nature of just whate'er object eyed,
'Tis wisdom's part to see and grasp its core of truth inside.

356. Who have quite learnt thro' list'ning how to realise Truth on earth,
Will tread the path which not again will lead one back to birth.

357. If one's own mind could search and test and surely realise Truth,
One needeth not then expect aught of future birth, in sooth.

358. That birth of nescience might leave off, the mighty wisdom is
To see the Perfect Being—th' cause of all release and bliss.

359. If one could know one's true refuge and live with bonds destroyed,
One's whilom griefs, destroying naught, will that one e'er avoid.

360. Do wipe off e'en the names of desire, wrath and delusion.
Wiped off indeed will be the two-fold 'deeds' of illusion.

அதிகாரம்—37

அவா அறுத்தல்

1. அவாஎன்ப எல்லா உயிர்க்கும் எஞ்ஞான்றும்
தவாஅப் பிறப்பீனும் வித்து.

2. வேண்டுங்கால் வேண்டும் பிறவாமை; மற்றது
வேண்டாமை வேண்ட வரும்.

3. வேண்டாமை யன்ன விழுச்செல்வம் ஈண்டில்லை;
யாண்டும் அஃதொப்ப தில்.

4. தூஉய்மை என்ப தவாவின்மை; மற்றது
வாஅய்மை வேண்ட வரும்.

5. அற்றவர் என்பார் அவாவற்றார்; மற்றையார்
அற்றாக அற்ற திலர்.

6. அஞ்சுவ தோரும் அறனே; ஒருவனை
வஞ்சிப்ப தோரும் அவா.

7. அவாவினை ஆற்ற அறுப்பிற் றவாவினை
தான்வேண்டும் ஆற்றான் வரும்.

8. அவாவில்லார்க் கில்லாகும் துன்பம்; அஃதுண்டேல்
தவாஅது மேன்மேல் வரும்.

9. இன்பம் இடையறா தீண்டும்; அவாவென்னும்
துன்பத்துட் டுன்பம் கெடின்.

10. ஆரா இயற்கை அவாநீப்பின் அந்நிலையே
பேரா இயற்கை தரும்.

CHAPTER 37

ROOTING OUT THE DESIRES

361. For all the lives and always too, their desire is the seed,
From which would sprout an endless series of rebirths indeed.

362. If thou shouldst ever desire at all, do birthlessness desire.
That birthlessness will come when thou couldst desire non-desire.

363. The highest wealth of non-desire hath no equal here
Upon this earth and naught's like that one e'en in heavenly sphere.

364. What is just called Release is non-desire and that's begot
When virtue of the truthfulness will be by one well sought.

365. The desireless alone are truly freed ones; all the rest
Although devoid of bonds, are not so equally well blest.

366. Because desire inveigles one and steeps in wretchedness,
To dread it much and guard against it is but righteousness.

367. If one could root and branch destroy at all one's 'deed-desires',
The deeds immortal one can have in all ways one requires.

368. The men with no desires will have naught of pain or grief.
The men with desires will have griefs quite endless sans relief.

369. The ceaseless bliss of beatitude could one have even here,
If one could just destroy the grief of griefs called one's desire.

370. Should e'er be one bereft of all desires quite sateless,
That moment itself it will yield a State which is changeless.

IV. ஊழ் இயல்

அதிகாரம்—38

ஊழ்

1. ஆகூழால் தோன்றும் அசைவின்மை கைப்பொருள்
போகூழால் தோன்றும் மடி.

2. பேதைப் படுக்கும் இழவூழ்; அறிவகற்றும்
ஆகலூழ் உற்றக் கடை.

3. நுண்ணிய நூல்பல கற்பினும் மற்றுந்தன்
உண்மை அறிவே மிகும்.

4. இருவே றுலகத் தியற்கை; திருவேறு
தெள்ளியர் ஆதலும் வேறு.

5. நல்லவை எல்லாம் தீயவாம்; தீயவும்
நல்லவாம் செல்வம் செயற்கு.

6. பரியினும் ஆகாவாம் பாலல்ல; உய்த்துச்
சொரியினும் போகா தம.

7. வகுத்தான் வகுத்த வகையல்லாற் கோடி
தொகுத்தார்க்கும் துய்த்தல் அரிது.

8. துறப்பார்மன் துப்புர வில்லார் உறற்பால
ஊட்டா கழியுமெனின்.

9. நன்றுங்கால் நல்லவாக் காண்பவர் அன்றுங்கால்
அல்லற் படுவ தெவன்?

10. ஊழிற் பெருவலி யாவுள? மற்றொன்று
சூழினும் தான்முந் துறும்.

IV. ON FATE

CHAPTER 38

DESTINY

371. A resoluteness will brace a man beneath his waxing star.
His sloth will cause his loss beneath his waning star and mar.

372. The fate of loss would make a fool of e'en the wise and cool.
The fate of gain expands the wisdom even of a fool.

373. Although he be the most-learned in many a subtle lore,
Alone that wisdom fate-ordained availeth him, no more.

374. The world hath two-fold natures each of which hath diff'rent hue.
The wealth of men is diff'rent and is diff'rent wisdom true.

375. For one who's seeking wealth on earth doth ill-star change the good
Into an evil whilst the good star maketh evil good.

376. With all efforts one can't preserve all things of 'no ordain'.
All ordained things will ne'er leave one, though cast out in the drain.

377. Except in ways the Dispenser hath decreed as their share,
They can't enjoy,although they might have crores amassed with care.

378. Should their own fate quite spare them all their suff'rings and their grief.
The feedless destitutes would all renounce and seek relief.

379. Why would the men who welcome good things and enjoy their gain
Quite fret and fume and seek escape when they get evils' pain ?

380. What are the things of greater might than destiny or fate ?
It will quite forestall all our schemes and counter-plans frustrate.

பொருட்பால்

PART TWO

ON WEALTH

I. அரசியல்

அதிகாரம்—39

இறைமாட்சி

1. படைகுடி கூழ்அமைச்சு நட்புஅரண் ஆறும்
உடையான் அரசருள் ஏறு.

2. அஞ்சாமை ஈகை அறிவூக்கம் இந்நான்கும்
எஞ்சாமை வேந்தற் கியல்பு.

3. தூங்காமை கல்வி துணிவுடைமை இம்மூன்றும்
நீங்கா நிலனாள் பவற்கு.

4. அறனிழுக்கா தல்லவை நீக்கி மறனிழுக்கா
மானம் உடைய தரசு.

5. இயற்றலும் ஈட்டலும் காத்தலும் காத்த
வகுத்தலும் வல்ல தரசு.

6. காட்சிக் கெளியன் கடுஞ்சொல்லன் அல்லனேல்
மீக்கூறும் மன்னன் நிலம்.

7. இன்சொலால் ஈத்தளிக்க வல்லாற்குத் தன்சொலால்
தான்கண் டனைத்திவ் வுலகு.

8. முறைசெய்து காப்பாற்றும் மன்னவன் மக்கட்(கு)
இறைஎன்று வைக்கப் படும்.

9. செவிகைப்பச் சொற்பொறுக்கும் பண்புடை வேந்தன்
கவிகைக்கீழ்த் தங்கும் உலகு.

10. கொடைஅளி செங்கோல் குடிஓம்பல் நான்கும்
உடையானாம் வேந்தர்க் கொளி.

I. REGARDING THE RULER

CHAPTER 39

THE QUALITIES OF A RULER

381. An army, subjects, wealth, ministers, friends and forts—six wings;
Who owneth all these is indeed a lion amongst all kings.

382. These four: courage and lib'ral hand, wisdom and zeal that's due,
In never-decreasing measure are features of a monarch true.

383. Keen watchfulness and learning and a daring great, these three
Should ne'er forsake the one who ruleth o'er a good country.

384. A conduct unswerving from virtue which doth vice eschew,
And honour unswerving from valour form a kingship true.

385. To be able to increase wealth, to lay it up and guard,
And also well to distribute it, marks a royal lord.

386. If easy access gave a king without the harsh words' sting,
The world will highly praise indeed the kingdom of that king.

387. To them who can protect with pleasing words and gifts galore,
This world will submit itself as they wished and will adore.

388. A monarch who doth even justice mete out and protects
Will well be specially honoured as a god by his subjects.

389. The world will rally 'biding 'neath the crown of that good king,
Whose greatness forbears bitterest words which both his ears do sting.

390. The one who hath these four: a gifting hand, good grace and straight
And just sceptre and care for subjects' weal is monarchs' light.

அதிகாரம்—40

கல்வி

1. கற்க கசடறக் கற்பவை ; கற்றபின்
நிற்க அதற்குத் தக.

2. எண்ணென்ப ஏனை எழுத்தென்ப இவ்விரண்டும்
கண்ணென்ப வாழும் உயிர்க்கு.

3. கண்ணுடையர் என்பவர் கற்றோர் ; முகத்திரண்டு
புண்ணுடையர் கல்லா தவர்.

4. உவப்பத் தலைக்கூடி உள்ளப் பிரிதல்
அனைத்தே புலவர் தொழில்.

5. உடையார்முன் இல்லார்போல் ஏக்கற்றும் கற்றார் ;
கடையரே கல்லா தவர்.

6. தொட்டனைத் தூறும் மணற்கேணி ; மாந்தர்க்குக்
கற்றனைத் தூறும் அறிவு.

7. யாதானும் நாடாமால் ஊராமால் என்னொருவன்
சாந்துணையும் கல்லாத வாறு ?

8. ஒருமைக்கண் தான்கற்ற கல்வி ஒருவற்(கு)
எழுமையும் ஏமாப் புடைத்து.

9. தாமின் புறுவ துலகின் புறக்கண்டு
காமுறுவர் கற்றறிந் தார்.

10. கேடில் விழுச்செல்வம் கல்வி ஒருவற்கு ;
மாடல்ல மற்றை யவை.

CHAPTER 40

LEARNING

391. Do learn with perfect faultlessness the lore that thou must learn.
And learning thus, do tread the path that lore hath shown in turn.

392. The science of numbers as well as the arts of letters rare,
Are both of them the eyes of men alive, the wise declare.

393. The learned men alone are said to have their eyes always.
The unlettered have but a pair of sores upon their face.

394. They meet with joy and part with minds too full of mem'ries sweet.
Such is the scholars' habit when together they meet and greet.

395. Who humbly learn just like the poor who beg the rich, are great.
The men who have not learnt like this are men of low estate.

396. The deeper is the sand-well dug, the more doth water flow.
The wider is the men's learning, the more doth wisdom grow.

397. Since all the learned whate'er land or town could deem their own,
Why won't throughout one's life time go on one quite learning alone?

398. The learning all which one hath gained in this one birth alone,
Throughout the seven-fold births of one avails one as one's own.

399. Because they see their pleasing lore doth all the world too please,
The learned men do love to see their learning still increase.

400. One's learning is to one a fortune great that decays not.
The rest of all the things one owneth are of fortune naught.

அதிகாரம்—41

கல்லாமை

1. அரங்கின்றி வட்டாடி யற்றே நிரம்பிய
நூலின்றிக் கோட்டி கொளல்.

2. கல்லாதான் சொற்கா முறுதல் முலையிரண்டும்
இல்லாதாள் பெண்காமுற் றற்று.

3 கல்லா தவரும் நனிநல்லார் கற்றார்முன்
சொல்லா திருக்கப் பெறின்.

4. கல்லாதான் ஒட்பம் கழியநன் றாயினும்
கொள்ளார் அறிவுடை யார்.

5. கல்லா ஒருவன் தகைமை தலைப்பெய்து
சொல்லாடச் சோர்வு படும்.

6. உளரென்னும் மாத்திரைய ரல்லாற் பயவாக்
களரனையர் கல்லா தவர்.

7. நுண்மாண் நுழைபுல மில்லான் எழில்நலம்
மண்மாண் புனைபாவை யற்று.

8. நல்லார்கட் பட்ட வறுமையின் இன்னாதே
கல்லார்கட் பட்ட திரு.

9. மேற்பிறந்தா ராயினும் கல்லாதார் கீழ்ப்பிறந்தும்
கற்றார் அனைத்திலர் பாடு.

10. விலங்கொடு மக்கள் அனையர் ; இலங்குநூல்
கற்றாரோ டேனை யவர்.

CHAPTER 41

NON-LEARNING

401. To speak in councils aught of words, sans learning full and rare,
Is like one's playing at the game of chess sans board and square.

402. The desire of the unlearn'd man his charms of words to show
Is like the love of breast-less maid to show her charms also.

403. E'en those who are quite unlearned will be as good men deemed,
If they could hold their tonque before the learned men esteemed.

404. Although the wit of unlearn'd men be ever so good and bright,
The men of learned wisdom would not accept it as right.

405. The unlearn'd person's boasted worth will get exploded when
In conversation he's confronted by the learned men.

406. Except that it can just be said of them that ' they but live,
The unlearn'd men are like the barren land that naught doth give.

407. The beauty great and good of one sans subtle wisdom grand
Is like the beauty of a doll of clay adorned by hand.

408. The fortune of the unlearn'd yieldeth more of pain intense
Than e'en the want and poverty of good and learned ones.

409. The men devoid of learning, though they be of higher birth,
Will not equal the men of lower birth with learning's worth.

410. Beside the men of learning bright, the untaught are as least
As are the human beings too the best beside the beast.

அதிகாரம்—42

கேள்வி

1. செல்வத்துட் செல்வம் செவிச்செல்வம் ; அச்செல்வம்
செல்வத்துளெல்லாம் தலை.

2. செவிக்குண வில்லாத போழ்து சிறிது
வயிற்றுக்கும் ஈயப் படும்.

3. செவியுணவிற் கேள்வி உடையார் அவிவுணவின்
ஆன்றாரோ டொப்பர் நிலத்து.

4. கற்றில னாயினும் கேட்க ; அஃதொருவற்(கு)
ஒற்கத்தின் ஊற்றாம் துணை.

5. இழுக்கல் உடையுழி ஊற்றுக்கோ லற்றே
ஒழுக்கம் உடையார்வாய்ச் சொல்.

6. எனைத்தானும் நல்லவை கேட்க ; அனைத்தானும்
ஆன்ற பெருமை தரும்.

7. பிழைத்துணர்ந்தும் பேதைமை சொல்லார் இழைத்
ஈண்டிய கேள்வி யவர். [துணர்ந்(து)

8. கேட்பினும் கேளாத் தகையவே கேள்வியால்
தோட்கப் படாத செவி.

9. நுணங்கிய கேள்வியர் அல்லார் வணங்கிய
வாயினராதல் அரிது.

10. செவியிற் சுவையுணரா வாயுணர்வின் மாக்கள்
அவியினும் வாழினும் என் ?

CHAPTER 42

LISTENING TO THE LEARNED

411. The worth of list'ning is a wealth amidst all kinds of wealth.
This wealth of list'ning is the foremost 'mongst the rest of wealth.

412. When there's no more of food at all with which one's ears to feed,
The stomach of one may also be given some food indeed.

413. The men who have well learnt thro' list'ning all that's food for ear
Are like the gods of sacrificial food on earthy sphere.

414. Although one hath not learnt at all, may one listen to the wise.
That will just prove in times of need one's propping aid so nice.

415. The words of mouth which men of righteous conduct speak always
Are like a staff in one's own hand upon a slippery place.

416. May one listen to, however little, th' words of wisdom great.
To that extent will they give one a highly honoured state.

417. The men of subtlest learning and of constant, keen list'ning
Would ne'er foolishly speak thro' faulty knowledge of a thing.

418. The ear which lofty list'ning habit hath not pierced through,
Is deaf indeed, although all sounds it may be hearing too.

419. Except for those of subtle knowledge gained thro' list'ning's worth,
To mouth the words of humility is hard indeed on earth.

420. The meanest men who taste not joys of ears but who do taste
The joys of mouth—what matters if they died or lived as waste?

அதிகாரம்—43

அறிவுடைமை

1. அறிவற்றம் காக்கும் கருவி ; செறுவார்க்கும்
உள்ளழிக்க லாகா அரண்.

2. சென்ற இடத்தாற் செலவிடா தீதொரீஇ
நன்றின்பால் உய்ப்ப தறிவு.

3. எப்பொருள் யார்யார்வாய்க் கேட்பினும் அப்பொருள்
மெய்ப்பொருள் காண்ப தறிவு.

4. எண்பொருள வாகச் செலச்சொல்லித் தான்பிறர்வாய்
நுண்பொருள் காண்ப தறிவு.

5. உலகம் தழீஇய தொட்பம் ; மலர்தலும்
கூம்பலும் இல்ல தறிவு.

6. எவ்வ துறைவ துலகம் உலகத்தோ(டு)
அவ்வ துறைவ தறிவு.

7. அறிவுடையார் ஆவ தறிவார் ; அறிவிலார்
அஃதறி கல்லா தவர்.

8. அஞ்சுவ தஞ்சாமை பேதைமை ; அஞ்சுவ(து)
அஞ்சல் அறிவார் தொழில்.

9. எதிரதாக் காக்கும் அறிவினார்க் கில்லை
அதிர வருவதோர் நோய்.

10. அறிவுடையார் எல்லாம் உடையார் ; அறிவிலார்
என்னுடைய ரேனும் இலர்.

CHAPTER 43

POSSESSION OF WISDOM

421. One's wisdom is a weapon true that wards off destruction.
It is a fortress too that keeps at bay the foes of one.

422. Which restrains mind from reaching where'er it would stray into,
And which deflects the mind from ills to th' good is wisdom true.

423. Whate'er may be the matter heard thro' whate'er, whate'er source,
To perceive and to grasp its core of truth is wisdom's force.

424. To convey ably one's own subtle thoughts thro' words easy,
And subtle thoughts in others' words to grasp will wisdom be.

425. To befriend well the world of wise men is the wisdom's light.
To bloom and gloom not like a flow'er bud is the wisdom right.

426. In whate'er way the world doth move, to move in that self-same
Way too for one is what is called the wisdom of good name.

427. The men of wisdom are the men who foresee what's to come.
The men who fail to foresee things are men who lack wisdom.

428. To dread not aught of things one ought to dreed is folly's height.
To dread the things one ought to dread is wise men's action right.

429. No shocking evils will at all the wise ones overtake,
Who foresee their own future and would all provisions make.

430. The men possessed of wisdom do have all the things of worth.
The men who wisdom lack, whate'er they had, have naught on earth.

அதிகாரம்—44

குற்றங்கடிதல்

1. செருக்குஞ் சினமும் சிறுமையும் இல்லார்
பெருக்கம் பெருமித நீர்த்து.

2. இவறலும் மாண்பிறந்த மானமும் மாணா
உவகையும் ஏதம் இறைக்கு.

3. தினைத்துணையாங் குற்றம் வரினும் பனைத்துணையாக்
கொள்வர் பழிநாணு வார்.

4. குற்றமே காக்க பொருளாகக் குற்றமே
அற்றந் தரூஉம் பகை.

5. வருமுன்னர்க் காவாதான் வாழ்க்கை எரிமுன்னர்
வைத்தூறு போலக் கெடும்.

6. தன்குற்றம் நீக்கிப் பிறர்குற்றங் காண்கிற்பின்
என்குற்றம் ஆகும் இறைக்கு ?

7. செயற்பால செய்யா திவறியான் செல்வம்
உயற்பால தன்றிக் கெடும்.

8. பற்றுள்ளம் என்னும் இவறன்மை எற்றுள்ளும்
எண்ணப் படுவதொன் றன்று.

9. வியவற்க எஞ்ஞான்றும் தன்னை ; நயவற்க
நன்றி பயவா வினை.

10. காதல காதல் அறியாமை உய்க்கிற்பின்
ஏதில ஏதிலார் நூல்.

CHAPTER 44

AVOIDANCE OF FAULTS

431. The prosperity of kings who are quite free from proud nature,
From wrath and from their lust also will have a high stature.

432. A miser's heart, offensive pride and mirthfulness too low,
These three-fold things a king's own weakness eonstitute and show.

433. Though like a tiny millet seed their fault might be too small,
The men ashamed of disgrace deem it large as palm-tree tall.

434. Do view thy faults with seriousness and guard thyself with care
Against them since those faults are enemies which will not thee spare.

435. The life of one who guardeth not against an evil dire
Before it came, will burn itself like hay-rack set on fire.

436. What kind of faults could there be in a monarch, if could he
At first correct well all his faults and others' faults then see?

437. The wealth of one who fails to do the things which must be wrought
Because of niggard's greed for gold will vanish, leaving naught.

438. A closed-fist miser's heart which grudgeth aught to spend at all
Cannot be counted 'mongst all faults—it is a greater fall.

439. Never shalt thou indulge in boastful, self-admiring mood.
Nor shalt thou e'er desire at all to do a thing sans good.

440. If one could joy one's favourite things, screened off from alien eye,
The ill-designs to inveigle one thro' them by foes will die.

அதிகாரம்—45

பெரியாரைத் துணைக்கோடல்

1. அறன்அறிந்து மூத்த அறிவுடையார் கேண்மை
திறன்அறிந்து தேர்ந்து கொளல்.

2. உற்றநோய் நீக்கி உறாஅமை முற்காக்கும்
பெற்றியார்ப் பேணிக் கொளல்.

3. அரியவற்று ளெல்லாம் அரிதே பெரியாரைப்
பேணித் தமராக் கொளல்.

4. தம்மிற் பெரியார் தமரா ஒழுகுதல்
வன்மையுள் எல்லாம் தலை.

5. சூழ்வார்கண் ணாக ஒழுகலான் மன்னவன்
சூழ்வாரைச் சூழ்ந்து கொளல்.

6. தக்கார் இனத்தனாய்த் தானொழுக வல்லானைச்
செற்றார் செயக்கிடந்த தில்.

7. இடிக்கும் துணையாரை ஆள்வாரை யாரே
கெடுக்கும் தகைமை யவர்?

8. இடிப்பாரை இல்லாத ஏமரா மன்னன்
கெடுப்பாரி லானும் கெடும்.

9. முதலிலார்க் கூதியம் இல்லை; மதலையாம்
சார்பிலார்க் கில்லை நிலை.

10. பல்லார் பகைகொளலிற் பத்தடுத்த தீமைத்தே
நல்லார் தொடர்கை விடல்.

CHAPTER 45

GAINING THE AID OF THE GREAT

441. Do weigh its worth and choose and secure friendship of the pure,
Who have well grasped the virtue's strength with wisdom quite mature.

442. A king shall, with his fostering care secure the help of those
Who could wipe off his present ills and forestall future woes.

443. To honour men of greatness and secure their friendship rare
Is deemed indeed the rarest of the things which rarest are.

444. To live with greater men than themselves as their kinsmen strong
Is chief of all the strengths which do to monarchs all belong.

445. Because a monarch has to treat his ministers as his eye,
A monarch must well test and secure right men 'round and nigh.

446. There's naught of mischief which a monarch's foes to him can do,
If as his kindred he could follow worthy men and true.

447. What men there are with power enough to ruin that king true,
In whose employ are helpful men who can reprove him too?

448. A king to ruin, guarded not by loyal critics goes.
In this, his task of self-ruining, he needeth none of foes.

449. There's naught of gain for those who have got naught of capital.
So too can none be secure sans their friends to prop them well.

450. To give up one's own friendship with the good men is a curse,
Which than one's earning foes galore, is surely ten times worse.

அதிகாரம்—46

சிற்றினம் சேராமை

1. சிற்றினம் அஞ்சும் பெருமை; சிறுமைதான்
சுற்றமாச் சூழ்ந்து விடும்.

2. நிலத்தியல்பால் நீர்திரிந் தற்றாகும் மாந்தர்க்(கு)
இனத்தியல்ப தாகும் அறிவு.

3. மனத்தானும் மாந்தர்க் குணர்ச்சி: இனத்தானும்
இன்னான் எனப்படும் சொல்.

4. மனத்து ளதுபோலக் காட்டி ஒருவற்(கு)
இனத்துள தாகும் அறிவு.

5. மனந்தூய்மை செய்வினை தூய்மை இரண்டும்
இனந்தூய்மை தூவா வரும்.

6. மனந்தூயார்க் கெச்சம்நன் றாகும்; இனந்தூயார்க்(கு)
இல்லைநன் றாகா வினை.

7. மனநலம் மன்னுயிர்க் காக்கம்; இனநலம்
எல்லாப் புகழும் தரும்.

8. மனநலம் நன்குடையார் ஆயினும் சான்றோர்க்(கு)
இனநலம் ஏமாப் புடைத்து.

9. மனநலத்தி னாகும் மறுமை;மற் றஃதும்
இனநலத்தின் ஏமாப் புடைத்து.

10. நல்லினத்தி னூங்கும் துணையில்லை; தீயினத்தின்
அல்லற் படுப்பதூஉம் இல்.

CHAPTER 46

AVOIDANCE OF MEAN ASSOCIATION

451. The men of noble souls will dread the men of baser soul.
The meaner souls will embrace meaner men as kinsmen sole.

452. Just as the water changeth with its soil's taste and hue,
So too a man's own nature changeth with his company too.

453. The intelligence of men is always determined by mind.
The character of one is spelt by one's friendship behind.

454. Although it shows itself as though it stems from one's own mind,
Yet, one's own wisdom springeth forth from one's companions' kind.

455. The purity of one's own mind and purity of deed
Spring up from one's own associations' purity and breed.

456. The glory of the men of purest minds will e'er endure.
There are no deeds of good too hard for those of friendship pure.

457. The mental goodness yields to men all mighty gains and true.
The goodness of companionship doth yield all glories too.

458. Although the noble souls were blest with mental goodness pure,
The goodness of their friendships makes their strength still more endure.

459. From mental goodness springeth forth the bliss of future birth.
E'en that will get much reinforced by association's worth.

460. A greater help than good companionship can ne'er be got.
A greater plague than bad companionship too there is not.

அதிகாரம்—47

தெரிந்து செயல்வகை

1. அழிவதூஉம் ஆவதூஉம் ஆகி வழிபயக்கும்
ஊதியமும் சூழ்ந்து செயல்.

2. தெரிந்த இனத்தொடு தேர்ந்தெண்ணிச் செய்வார்க்(கு)
அரும்பொருள் யாதொன்றும் இல்.

3. ஆக்கம் கருதி முதலிழக்கும் செய்வினை
ஊக்கார் அறிவுடை யார்.

4. தெளிவி லதனைத் தொடங்கார் இளிவென்னும்
ஏதப்பா டஞ்சு பவர்.

5. வகையறச் சூழா தெழுதல் பகைவரைப்
பாத்திப் படுப்பதோர் ஆறு.

6. செய்தக்க அல்ல செயக்கெடும்; செய்தக்க
செய்யாமை யானும் கெடும்.

7. எண்ணித் துணிக கருமம்; துணிந்தபின்
எண்ணுவம் என்ப திழுக்கு.

8. ஆற்றின் வருந்தா வருத்தம் பலர்நின்று
போற்றினும் பொத்துப் படும்.

9. நன்றாற்றல் உள்ளும் தவறுண்(டு) அவரவர்
பண்பறிந் தாற்றாக் கடை.

10. எள்ளாத எண்ணிச் செயல்வேண்டும்; தம்மொடு
கொள்ளாத கொள்ளா துலகு.

CHAPTER 47

DELIBERATION AND DECISION

461. Before you act, do think and weigh what all will now be lost,
What will be gained and what's the profit ultimately caused.

462. No deed of good whate'er is hard for th' kings who ev'ry fact
With their own chosen council weigh and who then think and act.

463. No kings of wisdom would embark upon such schemes at all
As will, although they aimed at profits, lose all capital.

464. The kings who dread the prospect of their failures' disgrace
Will not embark on works whose issue they can't clearly trace.

465. The surest way to foster foes within their flourishing lands
Is but to march on them with ill-weighed plans and weakened hands.

466. Ruined is he who achieves things which are deemed as unfit.
Ruined also is he who doeth not the things quite fit.

467. Do think and weigh its aspects all; then dare and do the deed.
To say, 'we'll dare and then we'll weigh' is folly great indeed.

468. That scheme which hath not been attempted in the proper way
Is sure to fail, though men galore might stand and help alway.

469. There is a drawback too when e'en a deed of good is done,
When that is not done as befits the nature of each one.

470. The deeds which won't become a king the world will not approve.
He shall therefore think well and do the deeds it won't reprove.

அதிகாரம்—48

வலி அறிதல்

1. வினைவலியும் தன்வலியும் மாற்றான் வலியும்
துணைவலியும் தூக்கிச் செயல்.

2. ஒல்வ தறிவ தறிந்ததன் கண்தங்கிச்
செல்வார்க்குச் செல்லாத தில்.

3. உடைத்தம் வலியறியார் ஊக்கத்தின் ஊக்கி
இடைக்கண் முரிந்தார் பலர்.

4. அமைந்தாங் கொழுகான் அளவறியான் தன்னை
வியந்தான் விரைந்து கெடும்.

5. பீலிபெய் சாகாடும் அச்சிறும் ; அப்பண்டம்
சால மிகுத்துப் பெயின்.

6. நுனிக்கொம்பர் ஏறினார் அஃதிறந் தூக்கின்
உயிர்க்கிறுதி யாகி விடும்.

7. ஆற்றின் அளவறிந் தீக ; அதுபொருள்
போற்றி வழங்கும் நெறி.

8. ஆகா றளவிட்டி தாயினும் கேடில்லை ;
போகா றகலாக் கடை.

9. அளவறிந்து வாழாதான் வாழ்க்கை உளபோல
இல்லாகித் தோன்றாக் கெடும்.

10. உளவரை தூக்காத ஒப்புர வாண்மை
வளவரை வல்லைக் கெடும்.

CHAPTER 48

ASSESSING THE STRENGTH OF FOES

471. Let him well weigh the might of deed and his own might, the might
Of his own foes and allies' might and let him act aright.

472. For those who know what could be done and th' means to do that deed,
And who proceed, intent on it, naught is too hard indeed.

473. Many are those who have misjudged their strength and marched on foe
Impatiently and who have midway broken down with woe.

474. He befriends not his neighbours nor he knows his strength at all.
But, indulging in self-conceit, he hath a speedy fall.

475. The axle of the wheeled-cart will quite surely snap in twain,
Should it be overloaded e'en with peacock's feather fine.

476. If those who climbed the fag-end of a tree's branch overstepped,
That would but mean that into the trap of death those men have leapt.

477. Let thy own purse's strength dispose thy gifts in proper ways.
That is the way to guard thy wealth and gifts in future days.

478. Although thy source of income should but shrink in size, there's naught
Of ruin, if thy ways of spending, th' income exceed not.

479. The flourishing life of one who doth not live within one's purse,
But seemingly doth exist and then melts off into a curse.

480. Thro' one's own munificence which weighs not one's own wealth's measure
The volume of one's wealth will vanish quickly thro' pressure.

அதிகாரம்—49

காலம் அறிதல்

1. பகல்வெல்லும் கூகையைக் காக்கை ; இகல்வெல்லும்
வேந்தற்கு வேண்டும் பொழுது.

2. பருவத்தோ டொட்ட வொழுகல் திருவினைத்
தீராமை ஆர்க்கும் கயிறு.

3. அருவினை என்ப உளவோ கருவியாற்
காலம் அறிந்து செயின்.

4. ஞாலம் கருதினும் கைகூடும் காலம்
கருதி இடத்தாற் செயின்.

5. காலம் கருதி இருப்பர் கலங்காது
ஞாலம் கருது பவர்.

6. ஊக்கம் உடையான் ஒடுக்கம் பொருதகர்
தாக்கற்குப் பேரும் தகைத்து.

7. பொள்ளென ஆங்கே புறம்வேரார் ; காலம்பார்த்(து)
உள்வேர்ப்பர் ஒள்ளி யவர்.

8. செறுநரைக் காணிற் சுமக்க ; இறுவரை
காணிற் கிழக்காம் தலை.

9. எய்தற் கரிய தியைந்தக்கால் அந்நிலையே
செய்தற் கரிய செயல்.

10. கொக்கொக்க கூம்பும் பருவத்து ; மற்றதன்
குத்தொக்க சீர்த்த இடத்து.

CHAPTER 49

APPREHENDING THE OPPURTUNE MOMENT

481. A crow will vanquish e'en an owl during the plain daylight :
A king doth need the proper time to put his foes to flight.

482. The habit of a king who performed season'd acts in fact
Is deemed a chord that binds his fortune unto him intact.

483. Are there the deeds which are too hard if but a king could know
The seasons apt and acted with the proper means also ?

484. In schemes of world-conquest themselves can one succeed in fact,
If one could only choose the proper time and place and act.

485. The men who contemplate the world-conquest will bide their time
Quite calmly and unruffled till their aptest hour should chime.

486. The self-restraint of th' powerful one is just like that retreat
A fighting ram doth make which plans his foe to charge and beat.

487. The kings enlightened would not betray signs of sudden wrath,
But e'er with vengeful heart would bide their time upon their path.

488. When you did meet your foes, do bear them on your shoulders high,
And cast them at the fateful hour head-long on earth to die.

489. When just the moment ripe and rare arriveth, then and there
Get all things done to achieve which is otherwise hard and rare.

490. Just like the patient heron, bide thy time when thou must wait.
While striking, like the pecking heron hit and charge with weight.

அதிகாரம்—50

இடன் அறிதல்

1. தொடங்கற்க எவ்வினையும் எள்ளற்க முற்றும்
இடங்கண்ட பின்னல் லது.

2. முரண்சேர்ந்த மொய்ம்பி னவர்க்கும் அரண்சேர்ந்தாம்
ஆக்கம் பலவும் தரும்.

3. ஆற்ருரும் ஆற்றி அடுப இடனறிந்து
போற்ருர்கட் போற்றிச் செயின்.

4. எண்ணியார் எண்ணம் இழப்பர் இடனறிந்து
துன்னியார் துன்னிச் செயின்.

5. நெடும்புனலுள் வெல்லும் முதலை ; அடும்புனலின்
நீங்கின் அதனைப் பிற.

6. கடல்ஓடா கால்வல் நெடுந்தேர் ; கடல்ஓடும்
நாவாயும் ஓடா நிலத்து.

7. அஞ்சாமை அல்லால் துணைவேண்டா எஞ்சாமை
எண்ணி இடத்தாற் செயின்.

8. சிறுபடையான் செல்லிடம் சேரின் உறுபடையான்
ஊக்கம் அழிந்து விடும்.

9. சிறைநலனும் சீரும் இலர்எனினும் மாந்தர்
உறைநிலத்தோ டொட்டல் அரிது.

10. காலாழ் களரின் நரிஅடும் கண்ணஞ்சா
வேலாள் முகத்த களிறு.

CHAPTER 50

CHOOSING THE APPROPRIATE PLACE

491. Except after thou hast well fixed a proper place wherein
To beat thy foes, despise them not nor aught of work begin.

492. For e'en the powerful kings engaged in any offensive war,
From strength of fortress many an advantage there always are.

493. The powerless too can win like powerful men if they could know
The proper place, defend themselves and fight against their foe.

494. If kings could choose and reach a vantage ground and if they fought
Well based on fortress, th' plans of all their foes will come to nought.

495. Within the water deep a crocodile will vanquish all.
Away from water, 'fore aught else, a crocodile will fall.

496. The cars so huge with mighty wheels, thro' oceans cannot plough.
Nor can the ships which sail the oceans roll on earth somehow.

497. If one has thought of all aspects and if one could but fight
On vantage ground, one needs no aid except one's fearless might.

498. If one of mighty hordes did meet a foe of army small
Within the latter's stronghold, e'en the former's might will fall.

499. Although they lacked in fortress-strength and mighty armies too,
'Tis hard to go and charge the people in their homestead due.

500. A jackal too will kill a deadly tusker which doth dare
Its mahout, when the tusker's legs sink down within slush rare.

அதிகாரம்—51

தெரிந்து தெளிதல்

1. அறம்பொருள் இன்பம் உயிரச்சம் நான்கின்
திறம்தெரிந்து தேறப் படும்.

2. குடிப்பிறந்து குற்றத்தின் நீங்கி வடுப்பரியும்
நாணுடையான் கட்டே தெளிவு.

3. அரியகற் றாசற்றார் கண்ணும் தெரியுங்கால்
இன்மை அரிதே வெளிறு.

4. குணநாடிக் குற்றமும் நாடி அவற்றுள்
மிகைநாடி மிக்க கொளல்.

5. பெருமைக்கும் ஏனைச் சிறுமைக்கும் தத்தம்
கருமமே கட்டளைக் கல்.

6. அற்றாரைத் தேறுதல் ஓம்புக ; மற்றவர்
பற்றிலர் ; நாணார் பழி.

7. காதன்மை கந்தா அறிவறியார்த் தேறுதல்
பேதைமை எல்லாம் தரும்.

8. தேரான் பிறனைத் தெளிந்தான் வழிமுறை
தீரா இடும்பை தரும்.

9. தேறற்க யாரையும் தேராது ; தேர்ந்தபின்
தேறுக தேறும் பொருள்.

10. தேரான் தெளிவும் தெளிந்தான்கண் ஐயுறவும்
தீரா இடும்பை தரும்.

CHAPTER 51

TESTING THE MEN AND TRUSTING THEM

501. The choice must be decided by the test of how he doth
React to four-fold things like virtue, wealth, pleasures and death.

502. The choice must fall on one of noble stock who is e'er free
From faults and whose high honour doth from all disgraces flee.

503. The faultless men of rarest lore too, if you could but see,
And test them subtly, free from lack of wisdom will not be.

504. Do test the points of strength and test the points of one's defect,
And testing then which outweigh which, by that excess select.

505. To test the greatness of each one and each one's littleness,
The only touchstone is the way in which his deeds he does.

506. Because the men without kinsmen have no attachments got,
And since they dread not deeds of shame at all, such men choose not.

507. To choose some men who are devoid of proper lore, because
They are thy favo'rite men, will yield thee all the follies gross.

508. To choose a stranger, testing not his worth will surely give
Unceasing griefs to one's succeeding generations to live.

509. Choose not the men at all without first testing each one's claim.
Once thou hast chosen thus, do whate'er he doth choose, acclaim.

510. To choose a person, testing not at first his wisdom's worth,
And want of trust in chosen one, to endless griefs give birth.

அதிகாரம்—52

தெரிந்து வினையாடல்

1. நன்மையும் தீமையும் நாடி நலம்புரிந்த
தன்மையான் ஆளப் படும்.

2. வாரி பெருக்கி வளம்படுத் துற்றவை
ஆராய்வான் செய்க வினை.

3. அன்பறிவு தேற்றம் அவாவின்மை இந்நான்கும்
நன்குடையான் கட்டே தெளிவு.

4. எனைவகையாற் றேறியக் கண்ணும் வினைவகையான்
வேறாகும் மாந்தர் பலர்.

5. அறிந்தாற்றிச் செய்கிற்பாற் கல்லால் வினைதான்
சிறந்தானென் றேவற்பாற் றன்று.

6. செய்வானை நாடி வினைநாடிக் காலத்தோ(டு)
எய்த உணர்ந்து செயல்.

7. இதனை இதனால் இவன்முடிக்கும் என்றாய்ந்(து)
அதனை அவன்கண் விடல்.

8. வினைக்குரிமை நாடிய பின்றை அவனை
அதற்குரிய னாகச் செயல்.

9. வினைக்கண் வினையுடையான் கேண்மைவே றாக
நினைப்பானை நீங்கும் திரு.

10. நாடோறும் நாடுக மன்னன்; வினைசெய்வான்
கோடாமை கோடா துலகு.

CHAPTER 52

TESTING AND ENTRUSTING MEN WITH WORK

511. Who weigheth all the good effects and bad of ev'ry deed,
And ultimately chose the good must be employed indeed.

512. Let him just be the executive who can income's source
Quite multiply and foster wealth, removing hind'ring force.

513. Do trust the man who has these four: good love and wisdom true,
And also quite a clear vision and lack of desires too.

514. Whate'er the kind of testing of their fitness be arranged,
Many indeed get, thro' the nature of their jobs too, changed.

515. No one should be save those who know the ways and who somehow
Could get things done, well braving all, commissioned due to love.

516. Do test the agent's fitness; test the nature of the deed.
And seeing how they chime with time, commission him indeed.

517. "By this good means this man this scheme will execute"—decide
Like this and entrust that matter to him and simply bide.

518. Do test and see the fitness of a person for a work,
And make him then for that work 'lone responsible sans shirk.

519. His fortune too will forsake him who views with suspicion
The loyalty of one who labours hard in his mission.

520. A king shall daily spy the conduct of the one who served,
Because the subjects will not swerve save when the servants swerved.

அதிகாரம்—53

சுற்றம் தழால்

1. பற்றற்ற கண்ணும் பழைமைபா ராட்டுதல்
சுற்றத்தார் கண்ணே உள.

2. விருப்பறாச் சுற்றம் இயையின் அருப்பறா
ஆக்கம் பலவும் தரும்.

3. அளவளா வில்லாதான் வாழ்க்கை குளவளாக்
கோடின்றி நீர்நிறைந் தற்று.

4. சுற்றத்தாற் சுற்றப் படவொழுகல் செல்வம்தான்
பெற்றத்தாற் பெற்ற பயன்.

5. கொடுத்தலும் இன்சொலும் ஆற்றின் அடுக்கிய
சுற்றத்தாற் சுற்றப் படும்.

6. பெருங்கொடையான் பேணான் வெகுளி அவனின்
மருங்குடையார் மாநிலத் தில்.

7. காக்கை கரவா கரைந்துண்ணும் ; ஆக்கமும்
அன்னநீ ரார்க்கே உள.

8. பொதுநோக்கான் வேந்தன் வரிசையா நோக்கின்
அதுநோக்கி வாழ்வார் பலர்.

9. தமராகித் தற்றுறந்தார் சுற்றம் அமராமைக்
காரண மின்றி வரும்.

10. உழைப்பிரிந்து காரணத்தின் வந்தானை வேந்தன்
இழைத்திருந் தெண்ணிக் கொளல்.

CHAPTER 53

SUPPORTING THE KINSMEN

521. To exercise the kindness born of old relations due
With e'en a pauper is the kinsmen's old traditions true.

522. If one could have one's kith and kin whose love for one won't leave,
That will but give one many a fortune which will branching, cleave.

523. The life of one devoid of social intercourse with kin
Is like a bundless pool filled up with plenteous water in.

524. To lead a life surrounded by one's kith and kin so near
Is th' fruit indeed attained by one's attaining wealth so dear.

525. If one would bestow gifts and would in kindly words indulge,
A ring of diverse kinsmen will surround that one and surge.

526. None else on earth surround more kinsmen than the one who hath
A hand which gifteth bounties large and who hath eschewed wrath.

527. The crows will not conceal their food but crowing, they would share
With all their kind. Such men also have wealth and great welfare.

528. Alike not viewing all the men, should but a monarch view
Each one as doth befit his worth, will many live on that too.

529. The kith and kin of one who had forsaken one before
Will soon return to one when th' cause of diff'rence there's no more.

530. When one who had left sans a cause returned to him with cause,
A king shall grant one's wish and take one back with thought and pause.

அதிகாரம்—54

பொச்சாவாமை

1. இறந்த வெகுளியிற் றீதே சிறந்த
உவகை மகிழ்ச்சியிற் சோர்வு.

2. பொச்சாப்புக் கொல்லும் புகழை ; அறிவினை
நிச்சம் நிரப்புக்கொன் றாங்கு.

3. பொச்சாப்பார்க் கில்லை புகழ்மை ; அதுவுலகத்(து)
எப்பானூ லோர்க்கும் துணிவு.

4. அச்சம் உடையார்க் கரணில்லை ; ஆங்கில்லை
பொச்சாப் புடையார்க்கு நன்கு.

5. முன்னுறக் காவா திழுக்கியான் தன்பிழை
பின்னூ றிரங்கி விடும்.

6. இழுக்காமை யார்மாட்டும் என்றும் வழுக்காமை
வாயி னதுவொப்ப தில்.

7. அரியவென் றாகாத வில்லைபொச் சாவாக்
கருவியாற் போற்றிச் செயின்.

8. புகழ்ந்தவை போற்றிச் செயல்வேண்டும்; செய்யா(து)
இகழ்ந்தார்க் கெழுமையும் இல்.

9. இகழ்ச்சியிற் கெட்டாரை யுள்ளுக தாந்தம்
மகிழ்ச்சியின் மைந்துறும் போழ்து.

10. உள்ளிய தெய்தல் எளிதுமன் மற்றுந்தான்
உள்ளிய துள்ளப் பெறின்.

CHAPTER 54

AVOIDANCE OF FORGETFULNESS

531. The forgetfulness born of one's inebriating pleasure
A greater curse indeed is than one's wrath beyond all measure.

532. As one's wisdom is killed by one's own ceaseless poverty,
So too will one's own forgetfulness destroy one's glory.

533. No fame or glory do they have who have forgetfulness:
This view conclusive all the kinds of codes on earth express.

534. The forts have naught of usefulness for cowardly men and small.
E'en so the men of forgetfulness know no good at all.

535. To guard against the forseen evils in advance he who
Doth forget, when the evils came, will his own blunder rue.

536. If one could move with all the men and always, free from aught
Of thoughtlessness unfailingly, like that there can be naught.

537. If one could work with thoughtful mind and vigilance too, there's naught
Of what are called the hardest deeds which can't with ease be wrought.

538. With care must one perform the deeds approved as good on earth.
Who despise these will know no joy in all their seven-fold birth.

539. A king must think of those, who had been ruined much before
Through their neglectful minds, when he is lost in joy e'er more.

540. To achieve pre-planned things is easy for a king of pow'r,
If but the mighty thought of planned things could persist for e'er.

அதிகாரம்—55

செங்கோன்மை

1. ஓர்ந்துகண் ணோடா(து) இறைபுரிந் தியார்மாட்டும்
தேர்ந்துசெய் வஃதே முறை.

2. வானோக்கி வாழும் உலகெல்லாம்; மன்னவன்
கோனோக்கி வாழும் குடி.

3. அந்தணர் நூற்கும் அறத்திற்கும் ஆதியாய்
நின்றது மன்னவன் கோல்.

4. குடிதழீஇக் கோலோச்சும் மாநில மன்னன்
அடிதழீஇ நிற்கும் உலகு.

5. இயல்புளிக் கோலோச்சும் மன்னவன் நாட்ட
பெயலும் விளையுளும் தொக்கு.

6. வேலன்று வென்றி தருவது; மன்னவன்
கோலதூஉம் கோடா தெனின்.

7. இறைகாக்கும் வையகம் எல்லாம்; அவனை
முறைகாக்கும் முட்டாச் செயின்.

8. எண்பதத்தான் ஓரா முறைசெய்யா மன்னவன்
தண்பதத்தால் தானே கெடும்.

9. குடிபுறங் காத்தோம்பிக் குற்றம் கடிதல்
வடுவன்று; வேந்தன் தொழில்.

10. கொலையிற் கொடியாரை வேந்தொறுத்தல் பைங்கூழ்
களைகட் டதனொடு நேர்.

CHAPTER 55

THE RULE OF RIGHT SCEPTRE

541. To test the case, to favour none, to hold the scales even,
And then to consult codes and men and punish is justice done.

542. For rains doth all the world look up to heaven and thus do thrive.
Look up his subjects too to their own king's sceptre, to live.

543. For both the sages' scriptures and the codes of virtues too,
As their own basis doth abide a monarch's sceptre true.

544. Bideth the world in embrace of the great land's monarch's feet,
Who well embracing his own subjects, wields his sceptre sweet.

545. The seas'nal rains and bumper crops will bless the land of king
Who wields his sceptre in accordance with the Code's ruling.

546. 'Tis not the spear at all that yieldeth vict'ry unto a king;
But 'tis his sceptre and that too if knows it no bending.

547. A king protecteth all the world and him doth well protect
His sceptre, if he wields it straight and with justice perfect.

548. A king who fails to easy access give and read the case,
And then to render justice will perish devoid of grace.

549. That th' subjects might be saved from foes and live in great safety,
'Tis naught of blots to punish offence but 'tis a king's duty.

550. A king's punishing th' hardened, murd'rous men is like the deed
Of ridding crop-filled paddy fields, of cumbrous growth of weed.

அதிகாரம்—56

கொடுங்கோன்மை

1. கொலைமேற் கொண்டாரிற் கொடிதே அலைமேற்கொண்(டு)
அல்லவை செய்தொழுகும் வேந்து.

2. வேலொடு நின்றான் இடுவென் றதுபோலும்
கோலொடு நின்றான் இரவு.

3. நாடொறும் நாடி முறைசெய்யா மன்னவன்
நாடொறும் நாடு கெடும்.

4. கூழும் குடியும் ஒருங்கிழக்கும் கோல்கோடிச்
சூழாது செய்யும் அரசு.

5. அல்லற்பட் டாற்றா தழுதகண் ணீரன்றே
செல்வத்தைத் தேய்க்கும் படை ?

6. மன்னர்க்கு மன்னுதல் செங்கோன்மை ; அஃதின்றேல்
மன்னாவாம் மன்னர்க் கொளி.

7. துளியின்மை ஞாலத்திற் கெற்றற்றே வேந்தன்
அளியின்மை வாழும் உயிர்க்கு.

8. இன்மையின் இன்னா துடைமை முறைசெய்யா
மன்னவன் கோற்கீழ்ப் படின்.

9. முறைகோடி மன்னவன் செய்யின் உறைகோடி
ஒல்லாது வானம் பெயல்.

10. ஆபயன் குன்றும் அறுதொழிலோர் நூல்மறப்பர்
காவலன் காவான் எனின்.

CHAPTER 56

THE REIGN OF CRUEL SCEPTRE

551. Than men of murd'rous ways is more cruel that monarch who
Thro' unjust deeds doth oppress his own subjects and pursue.

552. A sceptred king doth stand requesting subjects for their gold.
It is like saying 'give' by th' standing lance-held robber bold.

553. A king who daily spies not wrongs and doth not do justice
Will have his kingdom daily steeped in ruin's deep abyss.

554. He thinks of naught of consequences, acting unjustly.
At once his wealth and subjects will that monarch lose quickly.

555. Is not the tear of grief shed by the lives who can't brook more,
A weapon strong which will file off a monarch's wealthy store?

556. The glories of a king endure because of sceptre pure.
When once it fails, the glories of that king will not endure.

557. As is the want of rain to all the lives on earth below,
So is the want of grace in king to his subjects also.

558. For those who live 'neath cruel sceptre of an unjust king,
To own some wealth is more painful than keen poverty's sting.

559. If but a king perverted justice, doing evil deed,
The seasons get perverted and it will not rain indeed.

560. If but the guardians of a country fail to guard anymore,
The cows' milk shrinks and six-fold workers forget all their lore.

அதிகாரம்—57

வெருவந்த செய்யாமை

1. தக்காங்கு நாடித் தலைச்செல்லா வண்ணத்தால்
ஒத்தாங் கொறுப்பது வேந்து.

2. கடிதோச்சி மெல்ல எறிக நெடிதாக்கம்
நீங்காமை வேண்டு பவர்.

3. வெருவந்த செய்தொழுகும் வெங்கோல னாயின்
ஒருவந்தம் ஒல்லைக் கெடும்.

4. 'இறைகடியன்' என்றுரைக்கும் இன்னாச்சொல் வேந்தன்
உறைகடுகி ஒல்லைக் கெடும்.

5. அருஞ்செவ்வி இன்னா முகத்தான் பெருஞ்செல்வம்
பேஎய்கண் டன்ன துடைத்து.

6. கடுஞ்சொல்லன் கண்ணிலன் ஆயின் நெடுஞ்செல்வம்
நீடின்றி ஆங்கே கெடும்.

7. கடுமொழியும் கையிகந்த தண்டமும் வேந்தன்
அடுமுரண் தேய்க்கும் அரம்.

8. இனத்தாற்றி எண்ணாத வேந்தன் சினத்தாற்றிச்
சீறிற் சிறுகும் திரு.

9. செருவந்த போழ்தில் சிறைசெய்யா வேந்தன்
வெருவந்து வெய்து கெடும்.

10. கல்லார்ப் பிணிக்கும் கடுங்கோல்; அதுவல்ல(து)
இல்லை நிலக்குப் பொறை.

CHAPTER 57

AVOIDANCE OF TERRORISM

561. Who fair enquiry doth conduct and who doth give fitting
And just sentence to prevent offence in future, is a king.

562. Let those who want no loss of length of prosperity at all,
Upraise their rod of punishment high but let it gently fall.

563. With cruel sceptre, if a king would dreadful deeds perform,
Quite quick and certain is that king to meet his ruinous harm.

564. " Our king is cruel "—if subjects such painful words flourish,
His life's tenure will shrink and quickly will that king perish.

565. Too scarce for interview, he hath a stern and horrid face.
His wealth of might the blight of horrid sight of ghoul betrays.

566. Even the great wealth of a king of harsh word and hard eye
Will not have aught of further life but will instantly die.

567. The prickly words and punishments too of disproportionate length,
A file they are which wears off all a king's offensive strength.

568. Should e'er a king who fails to counsels take with min'sters nigh,
Against them later rage in wrath, his wealth will shrink and die.

569. A king who built no fortresses will soon be seized with fear,
And he'll be ruined quickly, when the days of war appear.

570. With counsels of the fools doth bind itself the sceptre hard.
The earth doth bear no burden great, excepting such a lord.

அதிகாரம்—58

கண்ணோட்டம்

1. கண்ணோட்டம் என்னும் கழிபெருங் காரிகை
உண்மையா னுண்டிவ் வுலகு.

2. கண்ணோட்டத் துள்ள துலகியல்; அஃதிலார்
உண்மை நிலக்குப் பொறை.

3. பண்ணென்னும் பாடற் கியைபின்றேல்? கண்ணென்னும்
கண்ணோட்டம் இல்லாத கண்?

4. உளபோல் முகத்தெவன் செய்யும் அளவினால்
கண்ணோட்டம் இல்லாத கண்?

5. கண்ணிற் கணிகலம் கண்ணோட்டம்; அஃதின்றேற்
புண்ணென் றுணரப் படும்.

6. மண்ணோ டியைந்த மரத்தனையர் கண்ணோ(டு)
இயைந்துகண் ணோடா தவர்.

7. கண்ணோட்டம் இல்லவர் கண்ணிலர் கண்ணுடையார்
கண்ணோட்டம் இன்மையும் இல்.

8. கருமம் சிதையாமற் கண்ணோட வல்லார்க்(கு)
உரிமை யுடைத்திவ் வுலகு.

9. ஒறுத்தாற்றும் பண்பினர் கண்ணும் கண்ணோடிப்
பொறுத்தாற்றும் பண்பே தலை.

10. பெயக்கண்டும் நஞ்சுண்(டு) அமைவர் நயத்தக்க
நாகரிகம் வேண்டு பவர்.

CHAPTER 58

THE FAVOURING GRACE

571. Because the great and supreme dame of Benignity doth live
Within a king, doth all the world with all its ways well thrive.

572. The ways of th' world do thrive upon the favouring grace of worth;
The existence of men sans it is burden for this earth.

573. What is the use of song, if with its tune it didn't accord ?
What is the use of eye, if favouring grace it didn't award ?

574. Except that it doth seem to bide on face, what is the pleasure
Of one's own eye which yieldeth not the favouring grace in measure?

575. The look of graciousness is jewel of a person's eyes.
They are, sans it but known as pair of sore of uncouth size.

576. The men who won't diffuse from eyes the favouring grace of worth,
Are like the trees themselves which are well rooted deep in earth.

577. The men devoid of favouring grace indeed have naught of eyes.
The men of eyes will not be void of favouring grace so nice.

578. Before the men who can diffuse their favouring grace at all
Sans naught of prejudice for their work, by right the world will fall.

579. To show a favouring grace and then to forbear injuries
Inflicted by the ill-natured, the chief of virtues is.

580. The men aspiring for a name of cultured courtesy
Would drink the poison served and bide alive, though this they see.

அதிகாரம்—59

ஒற்றாடல்

1. ஒற்றும் உரைசான்ற நூலும் இவையிரண்டும்
தெற்றென்க மன்னவன் கண்.

2. எல்லார்க்கு எல்லாம் நிகழ்பவை எஞ்ஞான்றும்
வல்லறிதல் வேந்தன் தொழில்.

3. ஒற்றினான் ஒற்றிப் பொருள்தெரியா மன்னவன்
கொற்றம் கொளக்கிடந்த தில்.

4. வினைசெய்வார் தஞ்சுற்றம் வேண்டாதார் என்றாங்(கு)
அனைவரையும் ஆராய்வ(து) ஒற்று.

5. கடாஅ உருவொடு கண்ணஞ்சா தியாண்டும்
உகாஅமை வல்லதே ஒற்று.

6. துறந்தார் படிவத்த ராகி இறந்தாராய்ந்(து)
என்செயினும் சோர்வில(து) ஒற்று.

7. மறைந்தவை கேட்கவற் றாகி அறிந்தவை
ஐயப்பா டில்லதே ஒற்று.

8. ஒற்றொற்றித் தந்த பொருளையும் மற்றுமோர்
ஒற்றினான் ஒற்றிக் கொளல்.

9. ஒற்றொற் றுணராமை ஆள்க; உடன்மூவர்
சொற்றொக்க தேறப் படும்.

10. சிறப்பறிய ஒற்றின்கட் செய்யற்க; செய்யின்
புறப்படுத்தா னாகும் மறை.

CHAPTER 59

ESPIONAGE

581. The spies and his own esteemed Code of laws and rules-these two,
A king shall as a pair of his own eyes clearly view.

582. Of ev'ry deed of ev'ry subject ev'ry day performed,
It is the duty of a king to quickly get informed.

583. A king who knows not what's happ'ning by spying thro' his spies,
Will not have aught of ways at all for gaining his vict'ries.

584. A king's officials, kinsmen and his hostile people too—
Who watcheth all these people's conduct is a good spy true.

585. A spy is he alone whose guises suspicions won't raise,
Who fearless is when caught and who his secrets ne'er betrays.

586. A spy is one who, disguised as an ascetic, gathers news
In all places and howe'er pressed, to betray who'd refuse.

587. A spy is one who gets access to secret deeds and news,
And who hath naught of doubts at all on already-gathered views.

588. The reports all furnished to king by one who has well spied,
Must thro' the reports of one more of spy also verified.

589. While commissioning, do see that no spy knows of fellow spy.
If but reports of three tallied, it is the truth, no lie.

590. A king shall not at all publicly honour his own spy.
If so he did, divulging he would be his secrets high.

அதிகாரம்—60

ஊக்கமுடைமை

1. உடையர் எனப்படுவ தூக்கம்; அஃதில்லார்
உடைய துடையரோ மற்று?

2. உள்ளம் உடைமை உடைமை; பொருளுடைமை
நில்லாது நீங்கி விடும்.

3. ஆக்கம் இழந்தேமென் றல்லாவார் ஊக்கம்
ஒருவந்தம் கைத்துடை யார்.

4. ஆக்கம் அதர்வினாய்ச் செல்லும் அசைவிலா
ஊக்கம் உடையான் உழை.

5. வெள்ளத் தனைய மலர்நீட்டம்; மாந்தர்தம்
உள்ளத் தனையது உயர்வு.

6. உள்ளுவ தெல்லாம் உயர்வுள்ளல்; மற்றது
தள்ளினும் தள்ளாமை நீர்த்து.

7. சிதைவிடத் தொல்கார் உரவோர்; புதையம்பிற்
பட்டுப்பா டூன்றும் களிறு.

8. உள்ளம் இலாதவர் எய்தா ருலகத்து
வள்ளிய மென்னும் செருக்கு.

9. பரியது கூர்ங்கோட்ட தாயினும் யானை
வெரூஉம் புலிதாக் குறின்.

10. உரம்ஒருவற் குள்ள வெறுக்கை; அஃதில்லார்
மரம்;மக்க ளாதலே வேறு.

CHAPTER 60

POSSESSION OF A POWERFUL WILL

591. The men who are as owners known are owners of good zeal.
Are those without it, owners of the things with which they deal?

592. To own a powerful will alone true ownership can be.
The ownership of properties will stay not but will flee.

593. The men to whom a powerful will and zeal for certain, cleave,
Say not that 'all our wealth is lost, alas' and will not grieve.

594. He is a master of a powerful will that flaggeth not.
Good Wealth will promptly seek him out, enqu'ring way to his spot.

595. The length of lotus' stalks depends on depth of water pure.
The greatness of the men depends on minds which can endure.

596. In all their thoughts let their own greatness be conceived with zest.
Though success be repulsed by fate, repulsed won't be the quest.

597. Although shattered, the men of strong will would not yield or quail.
To brave and withstand shower of arrows won't a tusker fail.

598. 'We are quite lib'ral in our gifts'—such self-esteeming worth,
The persons void of powerful will can ne'er attain on earth.

599. Although a tusker is so huge with tusk as sharp as spear,
When by a tiger charged it is, the tusker quails with fear.

600. The power of will doth constitute the wisdom great of one.
Who are devoid of that are trees, save that they look like men.

அதிகாரம்—61

மடியின்மை

1. குடிஎன்னும் குன்ரு விளக்கம் மடிஎன்னும்
மாசூர மாய்ந்து கெடும்.

2. மடியை மடியா வொழுகல் குடியைக்
குடியாக வேண்டு பவர்.

3. மடிமடிக் கொண்டொழுகும் பேதை பிறந்த
குடிமடியும் தன்னினும் முந்து.

4. குடிமடிந்து குற்றம் பெருகும் மடிமடிந்து
மாண்ட உஞற்றி லவர்க்கு.

5. நெடுநீர் மறவி மடிதுயில் நான்கும்
கெடுநீரார் காமக் கலன்.

6. படியுடையார் பற்றமைந்தக் கண்ணும் மடியுடையார்
மாண்பயன் எய்தல் அரிது.

7. இடிபுரிந் தெள்ளும்சொல் கேட்பர் மடிபுரிந்து
மாண்ட உஞற்றி லவர்.

8. மடிமை குடிமைக்கண் தங்கின்தன் ஒன்ஞர்க்(கு)
அடிமை புகுத்தி விடும்.

9. குடியாண்மை உள்வந்த குற்றம் ஒருவன்
மடியாண்மை மாற்றக் கெடும்.

10. மடியிலா மன்னவன் எய்தும் அடியளந்தான்
தாஅய தெல்லாம் ஒருங்கு.

CHAPTER 61

AVOIDANCE OF SLOTH

601. Even the quenchless lamp of one's ancestry great will die,
If th'darkness of a person's sloth did spread around and nigh.

602. Who want that their own House's name and prestige should increase
Should treat their sloth as sloth itself and let its contact cease.

603. The noodle doth his sluggishness upon his own waist tie.
Before he himself died will his own ancient House too die.

604. The entire House of those who, lost in sluggishness have not
Made aught of noble attempts will but die with increased blot.

605. The 'go-slow' mind, forgetfulness, the sloth and sleep-these four,
Are e're the sailing boat which ruin-mongers do adore.

606. Although the mighty wealth of global lords they had well gained,
Of benefits naught can e'er be by the slothful men obtained.

607. The men who loved their sloth and would not noble works attempt
Will be but forced to hear reproach and reproofs of contempt.

608. Should sloth within a noble House's chief, abiding stand,
That will but thrust that House as bondsmen into th' enemies' hand.

609. The blots upon the escutcheon of one's old House will go,
The moment one could change off one's own slothful ways also.

610. Devoid of sloth, a king will gain at once as kingdom meet,
Quite all the worlds trod on by Him Who had measured with feet.

அதிகாரம்—62

ஆள்வினையுடைமை

1. அருமை உடைத்தென்று அசாவாமை வேண்டும் ;
பெருமை முயற்சி தரும்.

2. வினைக்கண் வினைகெடல் ஓம்பல் ; வினைக்குறை
தீர்ந்தாரின் தீர்த்தன் றுலகு.

3. தாளாண்மை யென்னும் தகைமைக்கண் தங்கிற்றே
வேளாண்மை யென்னும் செருக்கு.

4. தாளாண்மை யில்லாதான் வேளாண்மை பேடிகை
வாளாண்மை போலக் கெடும்.

5. இன்பம் விழையான் வினைவிழைவான் தன்கேளிர்
துன்பம் துடைத்தூன்றும் தூண்.

6. முயற்சி திருவினை யாக்கும் ; முயற்றின்மை
இன்மை புகுத்தி விடும்.

7. மடியுளாள் மாமுகடி என்ப ; மடியிலான்
தாளுளாள் தாமரையி னாள்.

8. பொறியின்மை யார்க்கும் பழியன்று அறிவறிந்(து)
ஆள்வினை இன்மை பழி.

9. தெய்வத்தான் ஆகா தெனினும் முயற்சிதன்
மெய்வருத்தக் கூலி தரும்.

10. ஊழையும் உப்பக்கம் காண்பர் உலைவின்றித்
தாழா துஞற்று பவர்.

CHAPTER 62

PERSISTENT STRIVING

611. Do not quite feel frustrate, exclaiming: ''tis too hard indeed.'
Thy strivings will quite yield thee greatness just as thou dost need.

612. Beware of break-down in the midst of performance of work.
The world itself will give up those who give up work and shirk.

613. The noble pride that's born of helpfulness to all's a state,
Which is well-rooted in the ground of ceaseless efforts great.

614. Just like a sword a hermaphrodite handles, avails naught,
The thought of doing lib'ral acts by one who striveth not.

615. Who seeketh naught of joy but who delights in work alone,
Wipes off his kinsmen's woes and props them like a pillar-stone.

616. A king's efforts will multiply his fortune all the more.
So too will his own want of efforts thrust in want too sore.

617. Within one's sloth doth live the Maid Inauspicious, 'tis said.
In toils of the unslothful the Lotus-Maid hath stead.

618. A lack of ken of one's own needs and lack of push and pluck
A disgrace are; it is no disgrace not to have one's luck.

619. Although thro' fate the success aimed at comes not, striving gives
The wages *pro-tanto* for pains of one's body that strives.

620. The men who strive undaunted and with tireless zeal, will meet
Their adverse fate and force it too to beat a fast retreat.

அதிகாரம்—63

இடுக்கணழியாமை

1. இடுக்கண் வருங்கால் நகுக ; அதனை
அடுத்தூர்வ தஃதொப்ப தில்.

2. வெள்ளத் தனைய இடும்பை அறிவுடையான்
உள்ளத்தின் உள்ளக் கெடும்.

3. இடும்பைக் கிடும்பை படுப்பர் இடும்பைக்(கு)
இடும்பை படாஅ தவர்.

4. மடுத்தவா யெல்லாம் பகடன்னான் உற்ற
இடுக்கண் இடர்ப்பா டுடைத்து.

5. அடுக்கி வரினும் அழிவிலான் உற்ற
இடுக்கண் இடுக்கட் படும்.

6. அற்றேமென் றல்லற் படுபவோ பெற்றேமென்(று)
ஓம்புதல் தேற்றா தவர்.

7. இலக்கம் உடம்பிடும்பைக் கென்று கலக்கத்தைக்
கையாறாக் கொள்ளா தாம் மேல்.

8. இன்பம் விழையான் இடும்பை இயல்பென்பான்
துன்பம் உறுதல் இலன்.

9. இன்பத்துள் இன்பம் விழையா தான் துன்பத்துள்
துன்பம் உறுதல் இலன்.

10. இன்னாமை இன்பம் எனக்கொளின் ஆகுந்தன்
ஒன்னார் விழையும் சிறப்பு.

CHAPTER 63

AVOIDANCE OF SUCCUMBING TO ADVERSITY

621. Thou shalt just laugh when thou art charged by troubles and griefs galore.
Naught else is there like that to conquer all thy sorrows sore.

622. When griefs do overtake a wise one, like a mighty flood,
The moment one regards them with courage, they would have fled.

623. The men who won't be put to grief by their own griefs' power,
Will be but putting their own griefs themselves to grief for ever.

624. Who pulls forth like a bullock throughout ev'ry way and place,
Will surely cause his griefs themselves to grieve and flee apace.

625. Although his griefs in fast succeeding files might come to slay,
The dauntless persons' griefs themselves will grieve and pass away.

626. Will those who gloat not o'er their wealth, exclaiming 'all we've got,'
Succumb to th' griefs of want and wail, 'alas, we have not aught'?

627. Because they know that human frames are targets of sorrows,
The wise will not their sorrows treat as sorrows and as woes.

628. He seeketh naught of joy but all distress he deems as norm.
A man like this will not thro' sorrows reach the least of harm.

629. Who seeketh not the thrill of joy in joys enjoyed by him,
Will not quite feel the pangs at all in griefs howsoe'er grim.

630. If one could feel as one's own pleasures all one's painful woes,
That will indeed be glory great envied by one's own foes.

II. அங்கவியல்

அதிகாரம்—64

1. அமைச்சு

1. கருவியும் காலமும் செய்கையும் செய்யும்
அருவினையும் மாண்ட தமைச்சு.

2. வன்கண் குடிகாத்தல் கற்றறிதல் ஆள்வினையோ(டு)
ஐந்துடன் மாண்ட தமைச்சு.

3. பிரித்தலும் பேணிக் கொளலும் பிரிந்தார்ப்
பொருத்தலும் வல்ல தமைச்சு.

4. தெரிதலும் தேர்ந்து செயலும் ஒருதலையாச்
சொல்லலும் வல்ல தமைச்சு.

5. அறனறிந் தான்றமைந்த சொல்லான்எஞ் ஞான்றும்
திறனறிந்தான் தேர்ச்சித் துணை.

6. மதிநுட்பம் நூலோ டுடையார்க்(கு) அதிநுட்பம்
யாவுள முன்னிற் பவை ?

7. செயற்கை அறிந்தக் கடைத்தும் உலகத்(து)
இயற்கை யறிந்து செயல்.

8. அறிகொன்று அறியான் எனினும் உறுதி
உழையிருந்தான் கூறல் கடன்.

9. பழுதெண்ணும் மந்திரியிற் பக்கத்துள் தெவ்வோர்
எழுபது கோடி யுறும்.

10. முறைப்படச் சூழ்ந்தும் முடிவிலவே செய்வர்
திறப்பா டிலாஅ தவர்.

II. REGARDING THE LIMBS OF A STATE

CHAPTER 64

A. MINISTERS

631. The one who wisely can decide on means and seasons due,
The manner and the rare deed is indeed a min'ster true.

632. A steadfastness, concern for subjects, learning, wisdom too,
And striving, these five features grand do make a min'ster true.

633. The one who can divide one's foes and old friendships confirm,
And who can well regain one's parted friends is minister firm.

634. Who can discuss and well decide and then perform a deed
With success and who advised firmly is min'ster indeed.

635. He is the best of help who knoweth righteousness and who
Doth speak ripe words and who doth always know how things to do.

636. When their own fertile brains got strengthened thro' book-learning's gain,
Is there aught else to withstand them contrived by subtler brain?

637. Although thro' codes and books the way of doing things you know,
Do see that all your acts conform to th' worldly ways also.

638. It is the duty of the one beside a king to grant
Advice quite sound, although 'twere killed by that king ignorant.

639. Within a min'ster who beside a king doth always bide,
And who doth plot against him, seventy crores of enemies hide.

640. The men devoid of executive skill will always grieve,
And can't complete the plans which once they ably did conceive.

அதிகாரம்—65

சொல்வன்மை

1. நாநலம் என்னும் நலனுடைமை ; அந்நலம்
யாநலத் துள்ளதூஉம் அன்று.

2. ஆக்கமும் கேடும் அதனுல் வருதலாற்
காத்தோம்பல் சொல்லின்கட் சோர்வு.

3. கேட்டார்ப் பிணிக்கும் தகையவாய்க் கேளாரும்
வேட்ப மொழிவதாம் சொல்.

4. திறனறிந்து சொல்லுக சொல்லை ; அறனும்
பொருளும் அதனினூங் கில்.

5. சொல்லுக சொல்லைப் பிறிதோர்சொல் அச்சொல்லை
வெல்லும்சொல் இன்மை அறிந்து.

6. வேட்பத்தாம் சொல்லிப் பிறர்சொற் பயன்கோடல்
மாட்சியின் மாசற்ருர் கோள்.

7. சொலல்வல்லன் சோர்விலன் அஞ்சான் அவனை
இகல்வெல்லல் யார்க்கும் அரிது.

8. விரைந்து தொழில்கேட்கும் ஞாலம் நிரந்தினிது
சொல்லுதல் வல்லார்ப் பெறின்.

9. பலசொல்லக் காமுறுவர் மன்றமா சற்ற
சிலசொல்லல் தேற்ரு தவர்.

10. இணருழ்த்தும் நாரு மலரனையர் கற்ற(து)
உணர விரித்துரையா தார்.

CHAPTER 65

ELOQUENCE

641. For one to own a goodness called the goodness of one's speech
A goodness is beyond the rest of goodnesses' own reach.

642. Because it is one's speech that one's own gain and ruin spell,
You must well guard against the slips of tongue in all you tell.

643. The speech which is of worth which casts a spell on friends who heard,
And that which makes e'en enemies love it, is a speech or word.

644. Do speak the words which suit the nature of the men who hear,
Because than that there's naught of righteousness or wealth more dear.

645. Be thou quite sure before thou speak'st thine word that no other word
Is there to cut and contradict that word when that's to be heard.

646. The creed of those of spotless greatness is that they do speak
Quite charming words and essence of others' words they do seek.

647. He can well speak convincing words with naught of faults or fear.
Amongst his hostile men can no one vanquish that one here.

648. If they could sweetly propound themes with all rhetoric best,
Would all the world quite quickly carry out their own behest.

649. The men who know not how to make a brief and flawless speech,
Are fond of making lengthy speech by which they over-reach.

650. Who can't explain the things they've learnt and convince hearérs once,
Are quite like flowers which in bunches blossom sans fragrance.

அதிகாரம்—66

வினைத்தூய்மை

1. துணைநலம் ஆக்கம் தரூஉம் ; வினைநலம்
வேண்டிய வெல்லாம் தரும்.

2. என்றும் ஒருவுதல் வேண்டும் புகழொடு
நன்றி பயவா வினை.

3. ஓஒதல் வேண்டும் ஒளிமாழ்கும் செய்வினை
ஆஅதும் என்னு மவர்.

4. இடுக்கட் படினும் இளிவந்த செய்யார்
நடுக்கற்ற காட்சி யவர்.

5. எற்றென் றிரங்குவ செய்யற்க ; செய்வானேல்
மற்றன்ன செய்யாமை நன்று.

6. ஈன்றாள் பசிகாண்பா னாயினும் செய்யற்க
சான்றோர் பழிக்கும் வினை.

7. பழிமலைந் தெய்திய ஆக்கத்திற் சான்றோர்
கழிநல் குரவே தலை.

8. கடிந்த கடிந்தொரார் செய்தார்க்(கு) அவைதாம்
முடிந்தாலும் பீழை தரும்.

9. அழக்கொண்ட வெல்லாம் அழப்போம் ; இழப்பினும்
பிற்பயக்கும் நற்பா லவை.

10. சலத்தாற் பொருள்செய்தே மார்த்தல் பசுமண்
கலத்துள்நீர் பெய்திரீஇ யற்று.

CHAPTER 66

PURITY IN ACTION

651. The goodness of one's friendship yieldeth fortune unto one.
All things sought for are yielded by one's goodness of action.

652. The deed which yieldeth neither glory nor a benefit true
Unto a king, his min'ster must by ev'ry means eschew.

653. The persons who do contemplate their future greatness true,
The deeds which might their glory's lustre quench, must e'er eschew.

654. Though steeped in danger, doing deeds of disgrace they would shun,
—The men who are possessed of unswerving and sure vision.

655. May not he do such things as make him true repentent one.
If he should do such things at all, repentence let him shun.

656. Though he should see the sight of his own mother's starvation,
The deeds which noble souls reprove, he too should always shun.

657. The extreme poverty of those of noble souls indeed
Is by far better than the wealth obtained thro' sinful deed.

658. The men who won't condemn and eschew things which great men hate,
Although perchance they did succeed, will reach a grievous state.

659. The gains thro' neighbours' weeping made, thro' one's own weeping flee.
And all the well-earned things, though lost, will surely restored be.

660. The one who feels secure in wealth obtained thro' evil way
Is like the water well-preserved in unbaked pot of clay.

அதிகாரம்—67

வினைத்திட்பம்

1. வினைத்திட்பம் என்ப தொருவன் மனத்திட்பம் ;
மற்றைய வெல்லாம் பிற.

2. ஊறொரால் உற்றபின் ஒல்காமை இவ்விரண்டின்
ஆறென்பர் ஆய்ந்தவர் கோள்.

3. கடைக்கொட்கச் செய்தக்க தாண்மை ; இடைக்கொட்கின்
எற்றா விழுமம் தரும்.

4. சொல்லுதல் யார்க்கும் எளிய ; அரியவாம்
சொல்லிய வண்ணம் செயல்.

5. வீறெய்தி மாண்டார் வினைத்திட்பம் வேந்தன்கண்
ஊறெய்தி உள்ளப் படும்.

6. எண்ணிய எண்ணியாங் கெய்துப எண்ணியார்
திண்ணிய ராகப் பெறின்.

7. உருவுகண் டெள்ளாமை வேண்டும் ; உருள்பெருந்தேர்க்(கு)
அச்சாணி அன்னார் உடைத்து.

8. கலங்காது கண்ட வினைக்கண் துளங்காது
தூக்கம் கடிந்து செயல்.

9. துன்பம் உறவரினும் செய்க துணிவாற்றி
இன்பம் பயக்கும் வினை.

10. வினைத்திட்பம் எய்தியக் கண்ணும் வினைத்திட்பம்
வேண்டாரை வேண்டா துலகு.

CHAPTER 67

EXECUTIVE ABILITY

661. One's executive ability is one's own will power.
And all the rest of things are naught of pow'r whatsoever.

662. To avoid deeds which miscarry and not to feel frustrate
When things go wrong, 'tis said, are twin ways of the knowing great.

663. To carry out one's schemes, disclosing naught till end is strength.
To disclose in the midst will yield one woes of endless length.

664. To say that 'we shall do this thus' is quite easy for men.
But 'tis too hard for them to fulfil words they've thus spoken.

665. The executive strength of men of excellence of power
And greatness will in king's service be praised by all for ever.

666. Just all the things of plan will be achieved as planned before,
If but the planners had the strongest will-power e'er more.

667. The size of men despise thou not: they are of untold worth,
Like e'en the lynch-pin of the mighty car that rolls on earth.

668. The scheme that thou hast embarked on after the clearest thought,
Thou shalt well execute, unswerving and protracting not.

669. Although at first while doing that, might afflictions attend,
Do dare and do the deed that gives thee joy towards its end.

670. Whate'er the kind of strength they had, the strength of action true
If they desired not, the world would not desire them too.

அதிகாரம்—68

வினைசெயல்வகை

1. சூழ்ச்சி முடிவு துணிவெய்தல்; அத்துணிவு
தாழ்ச்சியுள் தங்குதல் தீது.

2. தூங்குக தூங்கிச் செயற்பால; தூங்கற்க
தூங்காது செய்யும் வினை.

3. ஒல்லும்வா யெல்லாம் வினைநன்றே; ஒல்லாக்கால்
செல்லும்வாய் நோக்கிச் செயல்.

4. வினைபகை என்றிரண்டின் எச்சம் நினையுங்கால்
தீயெச்சம் போலத் தெறும்.

5. பொருள்கருவி காலம் வினைஇடனோ டைந்தும்
இருள்தீர எண்ணிச் செயல்.

6. முடிவும் இடையூறும் முற்றியாங் கெய்தும்
படுபயனும் பார்த்துச் செயல்.

7. செய்வினை செய்வான் செயல்முறை அவ்வினை
உள்ளறிவான் உள்ளம் கொளல்.

8. வினையால் வினையாக்கிக் கோடல்; நனைகவுள்
யானையால் யானையாத் தற்று.

9. நட்டார்க்கு நல்ல செயலின் விரைந்ததே
ஒட்டாரை ஒட்டிக் கொளல்.

10. உறைசிறியார் உள்நடுங்கல் அஞ்சிக் குறைபெறின்
கொள்வர் பெரியார்ப் பணிந்து.

CHAPTER 68

EFFECTIVE MODES OF EXECUTION

671. The end of deliberation is a resolution too strong.
Procrastination in the action is an awful wrong.

672. Delay, in doing such of things as well delay you may.
Delay not, in your doing things which will not brook delay.

673. 'Tis good that wherever war doth suit, thro' war to get things done.
Where'er it won't, do get things done thro' th' rest of ways open.

674. Whate'er the work that's left undone and th' enemies left intact,
Will just like unquenched fire destroy you, when you think in fact.

675. Money and means as well as time, the nature of the deed,
And place—these five, sans doubt examine ere you act indeed.

676. Before you act, do tèst and weigh the mode of completion,
The hindrance and the nature of th' completed deed's fruition.

677. The mode of action that the man of action must pursue
Is just to learn from one who knows a deed, its secrets true.

678. To get a deed done thro' another is like capturing
A mighty tusker thro' another tusker that's rutting.

679. Much quicker than you greet your friends with kindness, you should go,
And strive to win the friendship of the foes of your own foe.

680. Lest their own men should dread, the chiefs of petty States bend low
And accept on good terms the friendship of their greater foe.

அதிகாரம்—69

தூது

1. அன்புடைமை ஆன்ற குடிப்பிறத்தல் வேந்தவாம்
பண்புடைமை தூதுரைப்பான் பண்பு.

2. அன்பறி வாராய்ந்த சொல்வன்மை தூதுரைப்பார்க்(கு)
இன்றி யமையாத மூன்று.

3. நூலாருள் நூல்வல்லன் ஆகுதல் வேலாருள்
வென்றி வினையுரைப்பான் பண்பு.

4. அறிவுரு வாராய்ந்த கல்வியிம் மூன்றன்
செறிவுடையான் செல்க வினைக்கு.

5. தொகச்சொல்லித் தூவாத நீக்கி நகச்சொல்லி
நன்றி பயப்பதாம் தூது.

6. கற்றுக்கண் ணஞ்சான் செலச்சொல்லிக் காலத்தால்
தக்க தறிவதாம் தூது.

7. கடன்அறிந்து காலம் கருதி இடன்அறிந்(து)
எண்ணி யுரைப்பான் தலை.

8. தூய்மை துணைமை துணிவுடைமை இம்மூன்றின்
வாய்மை வழிஉரைப்பான் பண்பு.

9. விடுமாற்றம் வேந்தர்க் குரைப்பான் வடுமாற்றம்
வாய்சோரா வன்க ணவன்.

10. இறுதி பயப்பினும் எஞ்சா திறைவற்(கு)
உறுதி பயப்பதாம் தூது.

CHAPTER 69

ENVOYS AND AMBASSADORS

681. True love for all, a noble birth and culture liked by king,
Are qualifications of the one who goes message-taking.

682. Good love and wisdom and resourceful power of speech-these three
Are qualifications without which no men can envoys be.

683. A scholar 'mongst the scholars—'tis his feature who doth plead
With lance-held kings, for gaining vict'ry for his king indeed.

684. Good sense, a pers'nal charm and tested learning all applaud,
Who hath these three together may as an envoy go abroad.

685. A true envoy is he who briefly speaks in pleasing vein,
Who useth naught of harsh words and who earns his king good gain.

686. The learning great, a fearlessness and persuasive art,
And rising well to each occasion make an envoy smart.

687. Who knoweth his own duties all, and who doth choose the time,
And place and speaks on mature thought is plenipotentiary prime.

688. A spotless conduct, friends in courts, and daring—all these three,
And truth are marks of envoy conveying his monarch's plea.

689. The stead-fast one who faulty words by tongue-slip won't betray,
Alone to alien kings should his own king's message convey.

690. Although his job of embassy should cost his own life, should
An envoy true, undaunted speak and do his king great good.

அதிகாரம்—70

மன்னரைச் சேர்ந்தொழுகல்

1. அகலா(து) அணுகாது தீக்காய்வார் போல்க
இகல்வேந்தர்ச் சேர்ந்தொழுகு வார்.

2. மன்னர் விழைப விழையாமை மன்னரால்
மன்னிய ஆக்கம் தரும்.

3. போற்றின் அரியவை போற்றல் ; கடுத்தபின்
தேற்றுதல் யார்க்கும் அரிது.

4. செவிச்சொல்லும் சேர்ந்த நகையும் அவித்தொழுகல்
ஆன்ற பெரியா ரகத்து.

5. எப்பொருளும் ஓரார் தொடரார்மற் றப்பொருளை
விட்டக்கால் கேட்க மறை.

6. குறிப்பறிந்து காலம் கருதி வெறுப்பில
வேண்டுப வேட்பச் சொலல்.

7. வேட்பன சொல்லி வினையில எஞ்ஞான்றும்
கேட்பினும் சொல்லா விடல்.

8. இளையர் இனமுறையர் என்றிகழார் நின்ற
ஒளியோ டொழுகப் படும்.

9. கொளப்பட்டேம் என்றெண்ணிக் கொள்ளாத செய்யார்
துளக்கற்ற காட்சி யவர்.

10, பழையம் எனக்கருதிப் பண்பல்ல செய்யும்
கெழுதகைமை கேடு தரும்.

CHAPTER 70

BEHAVIOUR IN A KING'S PRESENCE

691. Who warm themselves at fire would neither draw too close nor go
Too far : thus should be servants of capricious kings also.

692. To desire naught of self-same things desired by their kings,
Thro' self-same kings alone to men a wealth e'er-lasting brings.

693. If thou wouldst guard, do guard against the faults too rare and great.
When once a king suspects, 'tis hard to change his mental state.

694. Thou shalt not whispers make nor shalt thou aught of smiles exchange,
Whilst thou dost move within thy mighty, monarch's own eye-range.

695. To aught of secret talks held by thy king, lend not thy ear.
Nor approach thy own king to ask ; but when he gives out, hear.

696. Divine thy monarch's mental state ; decide the time too, well.
And that which he doth like and hates not, pleasingly then tell.

697. Address thy king on gainful things alone which are pleasing.
Even when pressed by him, of fruitless things avoid speaking.

698. 'These kings are young indeed and how so near my kinsmen be !'–
Despise not kings like this ; respect their inborn light mighty.

699. ' We are the fav'rites of the king '–thus thinking, th' sure-visioned
Will not perform such deeds at all as would their kings offend.

700. If they should, based on friendship old, liberties take with king,
And perform deeds unworthy, that will their own ruin bring.

அதிகாரம்—71

குறிப்பறிதல்

1. கூறாமை நோக்கிக் குறிப்பறிவான் எஞ்ஞான்றும்
மாறாநீர் வையக் கணி.

2. ஐயப் படாஅ தகத்த துணர்வானைத்
தெய்வத்தோ டொப்பக் கொளல்.

3. குறிப்பிற் குறிப்புணர் வாரை உறுப்பினுள்
யாது கொடுத்தும் கொளல்.

4. குறித்தது கூறாமைக் கொள்வாரோ டேனை
உறுப்போ ரனையரால் வேறு.

5. குறிப்பிற் குறிப்புணரா வாயின் உறுப்பினுள்
என்ன பயத்தவோ கண் ?

6. அடுத்தது காட்டும் பளிங்குபோல் நெஞ்சம்
கடுத்தது காட்டும் முகம்.

7. முகத்தின் முதுக்குறைந்த துண்டோ ? உவப்பினும்
காயினும் தான்முந் துறும்.

8. முகம்நோக்கி நிற்க அமையும் அகம்நோக்கி
உற்ற துணர்வார்ப் பெறின்.

9. பகைமையும் கேண்மையும் கண்ணுரைக்கும் கண்ணின்
வகைமை உணர்வார்ப் பெறின்.

10. நுண்ணியம் என்பார் அளக்குங்கோல் காணுங்கால்
கண்ணல்ல தில்லை பிற.

CHAPTER 71

DIVINING THE MIND

701. Who sees and reads a mind, untold of aught, is ornament
Of all the world begirt with oceans which are permanent.

702. Who can without a doubt well read the mind of man and scan,
Must be well deemed as equal unto th' gods and not to man.

703. To those who could thy mental thoughts thro' facial signs divine,
Do give whate'er their price may be and make those persons thine.

704. Disclosed nothing by words, the mental thoughts of one they see.
From them the rest are diff'rent, though in organs they agree.

705. If reading facial signs alone, one's eyes can't read a mind,
Of all the members, 'mongst the eyes what is the use we find?

706. A crystal doth reflecting show whate'er may lie beside.
So one's own face reflects one's mind and thoughts which there abide.

707. Is there aught else of greater sense than one's own countenance?
To disclose one's own joy or rage, it rushes all at once.

708. Enough you simply stand facing the countenance of those
Who could well read your mind and all your thoughts therein disclose.

709. If only you had men who can the changeful eyes well scan,
To them his hatred or friendship will speak the eyes of man.

710. The meas'ring rod that's used by those who pride upon their keen,
Good sense is naught but others' eyes; when tested 'twill be seen.

அதிகாரம்—72

அவையறிதல்

1. அவையறிந் தாராய்ந்து சொல்லுக சொல்லின்
தொகையறிந்த தூய்மை யவர்.

2. இடைதெரிந்து நன்குணர்ந்து சொல்லுக சொல்லின்
நடைதெரிந்த நன்மை யவர்.

3. அவையறியார் சொல்லல்மேற் கொள்பவர் சொல்லின்
வகையறியார் ; வல்லதூஉம் இல்.

4. ஒளியார்முன் ஒள்ளியர் ஆதல் ; வெளியார்முன்
வான்சுதை வண்ணம் கொளல்.

5. நன்றென்ற வற்றுள்ளும் நன்றே முதுவருள்
முந்து கிளவாச் செறிவு.

6. ஆற்றின் நிலைதளர்ந் தற்றே வியன்புலம்
ஏற்றுணர்வார் முன்னர் இழுக்கு.

7. கற்றறிந்தார் கல்வி விளங்கும் கசடறச்
சொற்றெரிதல் வல்லார் அகத்து.

8. உணர்வ துடையார்முன் சொல்லல் வளர்வதன்
பாத்தியுள் நீர்சொரிந் தற்று.

9. புல்லவையுள் பொச்சாந்தும் சொல்லற்க நல்லவையுள்
நன்கு செலச்சொல்லு வார்.

10. அங்கணத்துள் உக்க அமிழ்தற்றுற் றம்கணத்தர்
அல்லார்முன் கோட்டி கொளல்.

CHAPTER 72

ASSESSING THE NATURE OF AN ASSEMBLY

711. Let men of pure minds versed in groups of words study and test
Their list'ners nature well and speak the chosen words the best.

712. Let those good men well-versed who are in diff'rent uses true
Of words, study the suited time and speak the good words due.

713. Who know not all the nature of their list'ners and who talk,
Know not the shades of words' meanings and have no learning's stock.

714. Before the men of enlightenment, be thou subtle light.
Before the men of blankest heads, be thou the mortar white.

715. The modesty which speaks not 'fore the learned of renown
The best of virtues is amongst the best of virtues known.

716. To blunder thro' their tongue-slip 'fore the men of knowledge sure,
And lofty love, is like one's tumbling on one's right path pure.

717. Among the faultless experts who could judge good words and fine,
The learning of the men of learned wisdom will well shine.

718. To speak before the men of understanding high and sure,
Is like one's pouring water into a bed of seedlings pure.

719. Convincing words on good things who within good councils say,
In councils low by forgetfulness e'en shouldn't them betray.

720. To hold discourse with men of rank unequal is, be sure,
Like spilling of ambrosia sweet in gutters quite impure.

அதிகாரம்—73

அவை அஞ்சாமை

1. வகையறிந்து வல்லவை வாய்சோரார் சொல்லின்
தொகையறிந்த தூய்மை யவர்.

2. கற்றாருட் கற்றார் எனப்படுவர் கற்றார்முன்
கற்ற செலச்சொல்லு வார்.

3. பகையகத்துச் சாவார் எளியர்; அரியர்
அவையகத் தஞ்சா தவர்.

4. கற்றார்முன் கற்ற செலச்சொல்லித் தாங்கற்ற
மிக்காருள் மிக்க கொளல்.

5. ஆற்றின் அளவறிந்து கற்க அவையஞ்சா
மாற்றம் கொடுத்தற் பொருட்டு.

6. வாளொடென் வன்கண்ணர் அல்லார்க்கு? நூலொடென்
நுண்ணவை யஞ்சு பவர்க்கு?

7. பகையகத்துப் பேடிகை ஒள்வாள் அவையகத்(து)
அஞ்சும் அவன்கற்ற நூல்.

8. பல்லவை கற்றும் பயமிலரே நல்லவையுள்
நன்கு செலச்சொல்லா தார்.

9. கல்லா தவரிற் கடைஎன்ப கற்றறிந்து
நல்லார் அவையஞ்சு வார்.

10. உளரெனினும் இல்லாரோ டொப்பர் களனஞ்சிக்
கற்ற செலச்சொல்லா தார்.

CHAPTER 73

AVOIDANCE OF NERVOUSNESS IN ASSEMBLY

721. The spotless men who know the shades of meaning of each word,
Will know the tone of great councils and won't slip words absurd.

722. They speak out all that they have learnt and convince all the learn'd.
The title that they are the learned 'mongst the learn'd, they've earn'd.

723. The men who die encount'ring foes are legion on this earth.
The dauntless speakers in councils are rare and few of worth.

724. Do speak and convince all the learned of your learned lore.
From those who've learnt much more than you, may you too learn still more.

725. Do read the books on grammar ; then do learn the logic-lore,
To give thy foes retort effective fearlessly e'er more.

726. What have those men to do with swords, who valour's path can't tread?
What have those men to do with books who learned councils dread?

727. The book studied by him, in councils great, who dare not speak,
Is 'fore the foes like sword in hands of hermaphrodite weak.

728. They can't address good councils on good things with suation.
With all their learning wide, they are on earth of use to none.

729. The men who dread assemblies good, with all their learning wide,
Are far behind and worse than unlearn'd men–the wise decide.

730. The men who can't convincingly well speak their learning great,
In dread of council are but dead, despite their living state.

அதிகாரம்—74

2. நாடு

1. தள்ளா விளையுளும் தக்காரும் தாழ்விலாச்
செல்வரும் சேர்வது நாடு.

2. பெரும்பொருளாற் பெட்டக்க தாகி அருங்கேட்டால்
ஆற்ற விளைவது நாடு.

3. பொறையொருங்கு மேல்வருங்கால் தாங்கி இறைவற்(கு)
இறையொருங்கு நேர்வது நாடு.

4. உறுபசியும் ஓவாப் பிணியும் செறுபகையும்
சேரா தியல்வது நாடு.

5. பல்குழுவும் பாழ்செய்யும் உட்பகையும் வேந்தலைக்கும்
கொல்குறும்பும் இல்லது நாடு.

6. கேடறியாக் கெட்ட இடத்தும் வளங்குன்றா
நாடென்ப நாட்டிற் றலை.

7. இருபுனலும் வாய்ந்த மலையும் வருபுனலும்
வல்லரணும் நாட்டிற் குறுப்பு.

8. பிணியின்மை செல்வம் விளைவின்பம் ஏமம்
அணிஎன்ப நாட்டிற்கிவ் வைந்து.

9. நாடென்ப நாடா வளத்தன ; நாடல்ல
நாட வளந்தரும் நாடு.

10. ஆங்கமை வெய்தியக் கண்ணும் பயமின்றே
வேந்தமை வில்லாத நாடு.

CHAPTER 74

B. THE COUNTRY

731. The never-decreasing crops and men of righteousness the grand,
And those of deathless wealth–what doth possess these is a Land.

732. A country is a place whose mighty wealth's envied by all,
And which, quite free from ruin, hath a producers' wind-fall.

733. To bear the burden of refugees as and when it came,
And payment of its taxes due to king make kingdom's name.

734. A kingdom true is one which knows no famine's ill-impact,
And which knows naught of endless plagues or enemies' grievous act.

735. The factious groups and local foes who destructions release,
And murd'rous guerillas teasing king: a Land should not have these.

736. A Land that knows no ruin but which, when ruined at all,
Will diminish not in former yield, the chief of lands, they call.

737. The two-fold waters, useful hills. and water flowing thence,
And mighty forts, are called the limbs of Land of excellence.

738. Diseases' absence, mighty wealth, the largest yield from land,
And joys and forts are five-fold jewels of a kingdom grand.

739. A kingdom true is that which yieldeth produce sans toil.
It is no land which produce yields from sweat-cultured soil.

740. Although a kingdom might be bless'd with gifts like these, that State
Will useless be, if with its king it would not co-operate.

அதிகாரம்—75

3. அரண்

1. ஆற்று பவர்க்கும் அரண்பொருள் ; அஞ்சித்தற்
போற்று பவர்க்கும் பொருள்.

2. மணிநீரும் மண்ணும் மலையும் அணிநிழல்
காடும் உடைய தரண்.

3. உயர்வகலம் திண்மை அருமைஇந் நான்கின்
அமைவரண் என்றுரைக்கும் நூல்.

4. சிறுகாப்பின் பேரிடத்த தாகி உறுபகை
ஊக்கம் அழிப்ப தரண்.

5. கொளற்கரிதாய்க் கொண்டகூழ்த் தாகி அகத்தார்
நிலைக்கெளிதாம் நீர தரண்.

6. எல்லாப் பொருளும் உடைத்தாய் இடத்துதவும்
நல்ஆள் உடைய தரண்.

7. முற்றியும் முற்று தெறிந்தும் அறைப்படுத்தும்
பற்றற் கரிய தரண்.

8. முற்றாற்றி முற்றி யவரையும் பற்றாற்றிப்
பற்றியார் வெல்வ தரண்.

9. முனைமுகத்து மாற்றலர் சாய வினைமுகத்து
வீறெய்தி மாண்ட தரண்.

10. எனைமாட்சித் தாகியக் கண்ணும் வினைமாட்சி
இல்லார்கண் ணில்ல தரண்.

CHAPTER 75

C. FORTIFICATIONS

741. A fort is quite important for the wars of great offence.
It is important too for those of fear who seek defence.

742. The 'crystal' waters, plain's expanse, the mountains and forest
Of cooling shade, are leading features of a fort the best.

743. The science of war declares a fortress is the wall-defence,
Which with its height, good width, the might and rareness, dares offence.

744. A fort must have expansive space but narrow strips' defence.
And it must scorch the strength of foes advancing with offence.

745. Too hard for enemies' capture and with endless stocks of grains,
And easy for its inmates' defence is a fort of gains.

746. A fort contains within itself all kinds of provisions true.
It contains also soldiers good to aid when foes pursue.

747. A fort is that which yieldeth not to siege of foes who fight,
Or e'en to their own siegeless charge on it or treachery's might.

748. That is a fort whose holders can retain their vantage posts,
And who can soon drive off besieging foes of mighty hosts.

749. A fort whose men at th' outset by their diverse strat'gic feat
To destroy foes, have won with glory is a strong fort meet.

750. Although should all these excellences bless'd a fort of might,
'Tis naught if held by men devoid of excellence in fight.

அதிகாரம்—76

4. பொருள் செயல் வகை

1. பொருளல் லவரைப் பொருளாகச் செய்யும்
பொருளல்ல தில்லை பொருள்.

2. இல்லாரை எல்லாரும் எள்ளுவர் ; செல்வரை
எல்லாரும் செய்வர் சிறப்பு.

3. பொருளென்னும் பொய்யா விளக்கம் இருளறுக்கும்
எண்ணிய தேயத்துச் சென்று.

4. அறன்ஈனும் இன்பமும் ஈனும் திறன்அறிந்து
தீதின்றி வந்த பொருள்.

5. அருளொடும் அன்பொடும் வாராப் பொருளாக்கம்
புல்லார் புரள விடல்.

6. உறுபொருளும் உல்கு பொருளும்தன் ஒன்னார்த்
தெறுபொருளும் வேந்தன் பொருள்.

7. அருளென்னும் அன்பீன் குழவி பொருளென்னும்
செல்வச் செவிலியால் உண்டு.

8. குன்றேறி யானைப்போர் கண்டற்றால் தன்கைத்தொன்(று)
உண்டாகச் செய்வான் வினை.

9. செய்க பொருளைச் செறுநர் செருக்கறுக்கும்
எஃகதனிற் கூரிய தில்.

10. ஒண்பொருள் காழ்ப்ப இயற்றியார்க்கு எண்பொருள்
ஏனை யிரண்டும் ஒருங்கு.

CHAPTER 76

D. WAYS OF PRODUCING WEALTH

751. Save wealth which converts men of no worth into men of worth,
Naught else which is of worth exists at all upon this earth.

752. All men despise the persons who are void of wealth on earth.
All men do praise and honour those who have the wealth's good worth.

753. The light unfailing called the wealth will go piercing thro'
The lands thought of by its owner and drive their darkness too.

754. The wealth that's earned by fairest means by testing ev'ry deed,
Will yield not only virtue good but also joys indeed.

755. Let all the kings eschew at once and not at all embrace
Their stock of mighty wealth amassed thro' naught of love and grace.

756. The wealth unclaimed, the wealth obtained thro' customs and taxing,
And tributes from the conquered foes, make up the wealth of king.

757. Thro' fost'ring care of th' bounteous nurse alone, which is the purse,
The love-born babe of cosmic grace doth thrive on this universe.

758. The execution of a scheme by one of money's fill,
Is safe like viewing tusker-fight by one from on a hill.

759. To gain thy object, do produce good wealth and that alone
Will file the pride of foes ; a sharper weapon is not known.

760. By those who have their immense wealth thro' righteous means obtained,
The rest of both the joy and virtue will with ease be gained.

அதிகாரம்—77

5. படைமாட்சி

1. உறுப்பமைந் தூறஞ்சா வெல்படை வேந்தன்
வெறுக்கையுள் எல்லாம் தலை.

2. உலைவிடத் தூறஞ்சா வன்கண் தொலைவிடத்துத்
தொல்படைக் கல்லால் அரிது.

3. ஒலித்தக்கால் என்னும் உவரி எலிப்பகை
நாகம் உயிர்ப்பக் கெடும்.

4. அழிவின்று அறைபோகா தாகி வழிவந்த
வன்க ணதுவே படை.

5. கூற்றுடன்று மேல்வரினும் கூடி எதிர்நிற்கும்
ஆற்ற லதுவே படை.

6. மறமானம் மாண்ட வழிச்செலவு தேற்றம்
என நான்கே ஏமம் படைக்கு.

7. தார்தாங்கிச் செல்வது தானை தலைவந்த
போர்தாங்கும் தன்மை யறிந்து.

8. அடற்றகையும் ஆற்றலும் இல்லெனினும் தானை
படைத்தகையால் பாடு பெறும்.

9. சிறுமையும் செல்லாத் துனியும் வறுமையும்
இல்லாயின் வெல்லும் படை.

10. நிலைமக்கள் சால உடைத்தெனினும் தானை
தலைமக்கள் இல்வழி இல்.

CHAPTER 77

E. THE SPLENDOUR OF THE STANDING ARMY

761. It is complete in all its parts ; it does not dread the wound.
A conq'ring force like this is chief of all the king's wealth found.

762. With waning strength and danger 'round, to brave the wounds and fight,
Is not for those except a monarch's traditional host of might.

763. What can a pack of rats e'er do by raising sea-like cry ?
If hissing would a cobra breathe, will all that rat-force die !

764. An army that's unmarred by destruction and treachery too,
And whose valour's inherited is a standing army true.

765. When e'en the angry Death-god did, advancing well, pursue,
That Force which rallies and withstands with might is army true.

766. Great valour, honour, treading well th' traditional path of length,
And monarch's trust; these four do constitute an army's strength.

767. An army placed in disposition wards off th' march of foes,
And facing then, it forges on their van-guard army close.

768. Although devoid of strength offensive and defensive might,
An army gains momentum thro' its grand, imposing sight.

769. An army which hath naught of these : a decline in its strength,
Aversion rare and poverty, will vanquish foes at length.

770. Although an army in its ranks hath fighting men galore,
An army void of great gen'rals can ne'er flourish any more.

அதிகாரம்—78

படைச்செருக்கு

1. என்ஐமுன் நில்லன்மின் தெவ்விர்! பலர்என்ஐ
முன்னின்று கல்நின்ற வர்.

2. கான முயலெய்த அம்பினில் யானை
பிழைத்தவேல் ஏந்தல் இனிது.

3. பேராண்மை என்ப தறுகண்ஒன்று உற்றக்கால்
ஊராண்மை மற்றதன் எஃகு.

4. கைவேல் களிற்றொடு போக்கி வருபவன்
மெய்வேல் பறியா நகும்.

5. விழித்தகண் வேல்கொண்டு எறிய அழித்திமைப்பின்
ஓட்டன்றோ வன்க ணவர்க்கு.

6. விழுப்புண் படாதநா ளெல்லாம் வழுக்கினுள்
வைக்கும்தன் நாளை எடுத்து.

7. சுழலும் இசைவேண்டி வேண்டா உயிரார்
கழல்யாப்புக் காரிகை நீர்த்து.

8. உறினுயிர் அஞ்சா மறவர் இறைவன்
செறினும்சீர் குன்றல் இலர்.

9. இழைத்தது இகவாமைச் சாவாரை யாரே
பிழைத்த தொறுக்கிற் பவர்?

10. புரந்தார்கண் நீர்மல்கச் சாகிற்பின் சாக்கா(டு)
இரந்துகோள் தக்க துடைத்து.

CHAPTER 78

THE MAGNIFICENT PRIDE OF THE MILITARY

771. O, ye, my foes! dare not to stand and face my lord, because
Many do stand as stones for having boldly faced my boss!

772. To hold a jav'lin which hath missed a tusker is to fare
Much better than to hold a dart that's killed a forest hare.

773. A dauntless fight in war, they say, is manliness so true.
A gen'rousness to fallen foes is its own 'crowning' due.

774. A hero who had lost his dart along with tusker killed,
Plucks out a dart from off his breast and smiles with success thrilled!

775. If those of mighty valour winked their staring eyes, because
A dart is aimed at them by foes, is it not valour's loss?

776. All days upon which he had not the glorious wounds sustained,
Among his days he'll pick and place apart as days quite stained.

777. Those men who seek the world-pervading fame but not safety
Of their own lives, adorn their feet with anklets for beauty!

778. The heroes true who fear not for their lives whate'er happens,
Despite their king's chiding, shrink not in valour too intense.

779. They courted death lest they should fail to fulfil their old vow.
Indeed, who could despise them saying–' they have failed just now'?

780. If one could die with one's own patrons' eyes brimming with tear,
A death like that is worth obtaining e'en thro' begging here.

அதிகாரம்—79

6. நட்பு

1. செயற்கரிய யாவுள நட்பின் ? அதுபோல்
வினைக்கரிய யாவுள காப்பு ?

2. நிறைநீர நீரவர் கேண்மை பிறைமதிப்
பின்னீர பேதையார் நட்பு.

3. நவில்தொறும் நூல்நயம் போலும் பயில்தொறும்
பண்புடை யாளர் தொடர்பு.

4. நகுதற் பொருட்டன்று நட்டல் ; மிகுதிக்கண்
மேற்சென் றிடித்தற் பொருட்டு.

5. புணர்ச்சி பழகுதல் வேண்டா உணர்ச்சிதான்
நட்பாம் கிழமை தரும்.

6. முகம்நக நட்பது நட்பன்று ; நெஞ்சத்(து)
அகம்நக நட்பது நட்பு.

7. அழிவி னவைநீக்கி ஆறுய்த்(து) அழிவின்கண்
அல்லல் உழப்பதாம் நட்பு.

8. உடுக்கை இழந்தவன் கைபோல ஆங்கே
இடுக்கண் களைவதாம் நட்பு.

9. நட்பிற்கு வீற்றிருக்கை யாதெனிற் கொட்பின்றி
ஒல்லும்வா யூன்றும் நிலை.

10. இனையர் இவரெமக்கு இன்னம்யாம் என்று
புனையினும் புல்லென்னும் நட்பு.

CHAPTER 79

F. FRIENDSHIP

781. Too hard to obtain like a friendship what other things are there?
So too against the schemes of foes, what else is safe-guard rare?

782. The kinship of the sweetly wise will wax like crescent moon.
The friendship of the fools, like full moon waneth off too soon.

783. The more a book is read, the more of subtle truth's revealed.
The closer move the noble friends, the greater joy's the yield.

784. No friv'lous laughter is the aim of friendship formed; but when
One erred, a friend should rush at once and hit and reprove one.

785. True friendship needeth naught of inter-course between the two.
But common feelings shared will yield the rights of friendship true.

786. A friendship shown with smiling face is naught of friendship true.
It is a friendship true that's shown with smiling, good hearts too.

787. To divert one from evil ways and make one tread good ways,
And then to share with one that one's own griefs is friendship's grace.

788. Like one's own hand whene'er one's waist-cloth slips down, that which goes
At once and rescues friends from misfortunes is friendship close.

789. With changeless mood when one upholds a friend in all his ways,
Indeed doth thereon sit enthroned a friendship full of grace.

790. 'He is like this to us and we are unto him such e'en'—
When words like these too were expressed, will friendship look too mean.

அதிகாரம்—80

நட்பாராய்தல்

1. நாடாது நட்டலிற் கேடில்லை, நட்டபின்
வீடில்லை நட்பாள் பவர்க்கு.

2. ஆய்ந்தாய்ந்து கொள்ளாதான் கேண்மை கடைமுறை
தான்சாம் துயரம் தரும்.

3. குணனும் குடிமையும் குற்றமும் குன்றா
இனனும் அறிந்தியாக்க நட்பு.

4. குடிப்பிறந்து தன்கண் பழிநாணு வானைக்
கொடுத்தும் கொளல்வேண்டும் நட்பு.

5. அழச்சொல்லி அல்ல திடித்து வழக்கறிய
வல்லார்நட் பாய்ந்து கொளல்.

6. கேட்டினும் உண்டோர் உறுதி கிளைஞரை
நீட்டி யளப்பதோர் கோல்.

7. ஊதியம் என்ப தொருவற்குப் பேதையார்
கேண்மை ஒரீஇ விடல்.

8. உள்ளற்க உள்ளம் சிறுகுவ ; கொள்ளற்க
அல்லற்கண் ஆற்றறுப்பார் நட்பு.

9. கெடுங்காலைக் கைவிடுவார் கேண்மை அடுங்காலை
உள்ளினும் உள்ளம் சுடும்.

10. மருவுக மாசற்றார் கேண்மைஒன் றீத்தும்
ஒருவுக ஒப்பிலார் நட்பு.

CHAPTER 80

TESTING BEFORE BEFRIENDING

791. A ruin worse than forming friendships untested there's not,
Because there is no forsaking the friendships once begot.

792. Without repeated tests of character if one did form,
A friendship, that will produce in the end one's mortal harm.

793. Virtues, ancestry, drawbacks and one's kinsmen sans defect—
Do test these points of one and then one's friendship do effect.

794. Do give one whate'er price and gain the friendship of that one,
Who, born of ancestors quite noble, all disgrace would shun.

795. Do gain the friendship of that one who ways of world doth know,
And who doth make you weep o'er folly, with reproving blow.

796. There's e'en in one's adversity a usefulness indeed.
It is a meas'ring rod to know one's kinsmen's mind and deed.

797. To eschew friendships of the fools and keep off from them too,
For one is indeed what the wise men call a profit true.

798. Not e'en a thing dispiriting you shall e'er be done by you.
So too, a friendship which forsakes you 'midst your woes, eschew.

799. One's heart on one's own death-bed too would be quite singed when thought,
Is aught of acts of friends who forsake 'midst misfortunes hot.

800. Thou shalt the blameless persons' own good kinship well develop.
Thou shalt unequal friendships, e'en by gifting aught, give up.

அதிகாரம்—81

பழைமை

1. பழைமை எனப்படுவது யாதெனின் யாதும்
கிழமையைக் கீழ்ந்திடா நட்பு.

2. நட்பிற் குறுப்புக் கெழுதகைமை ; மற்றதற்(கு)
உப்பாதல் சான்றோர் கடன்.

3. பழகிய நட்பெவன் செய்யும் கெழுதகைமை
செய்தாங் கமையாக் கடை ?

4. விழைதகையான் வேண்டி இருப்பர் கெழுதகையாற்
கேளாது நட்டார் செயின்.

5. பேதைமை ஒன்றோ, பெருங்கிழமை என்றுணர்க
நோதக்க நட்டார் செயின்.

6. எல்லைக்கண் ணின்றார் துறவார் தொலைவிடத்தும்
தொல்லைக்கண் ணின்றார் தொடர்பு.

7. அழிவந்த செய்யினும் அன்பறார் அன்பின்
வழிவந்த கேண்மை யவர்.

8. கேளிழுக்கம் கேளாக் கெழுதகைமை வல்லார்க்கு
நாளிழுக்கம் நட்டார் செயின்.

9. கெடாஅ வழிவந்த கேண்மையார் கேண்மை
விடாஅர் விழையும் உலகு.

10. விழையார் விழையப் படுப பழையார்கண்
பண்பில் தலைப்பிரியா தார்.

CHAPTER 81

PRIVILEGES OF OLD FRIENDSHIP

801. 'What is an old friendship?' you ask: it is one which doth not
Repulse liberties all, as well as deeds one's friends have wrought.

802. The limbs of friendship are th' liberties taken by a friend.
It is the great one's duty too to them a sweetness lend.

803. If friends' liberties one would not at all deem as one's own,
What else could be the use of friendship that hath so far grown?

804. If they've performed an act unasked, because of friendship old,
The wise would like and approve it and as desir'ble hold.

805. When thy own friends per chance did something thou dost hate indeed,
Do treat it as their folly or as friendship's privilege-deed.

806. The men who bide within the bounds of friendship won't renounce
Their old friendships, even when injured by the latter ones.

807. The men whose friendship has been born and bred up thro' their love,
Will not be love-less e'en with friends who might them ruin now.

808. For those who know the rights of friendship and who would not hear
The tales of friends' offence, the day when friends offend is dear.

809. The world will love those men who would not give up friendships old
With their own friends who have been long in 'rights of friendship-mould'.

810. The men who would not change their friendship with their old friends true,
The ones who are their enemies too, with love would long to view.

அதிகாரம்—82

தீநட்பு

1. பருகுவார் போலினும் பண்பிலார் கேண்மை
பெருகலிற் குன்றல் இனிது.

2. உறின்நட்டு அறின்ஒரூஉம் ஒப்பிலார் கேண்மை
பெறினும் இழப்பினும் என்?

3. உறுவது சீர்தூக்கும் நட்பும் பெறுவது
கொள்வாரும் கள்வரும் நேர்.

4. அமரகத்து ஆற்றறுக்கும் கல்லாமா அன்னார்
தமரிற் றனிமை தலை.

5. செய்தேமம் சாராச் சிறியவர் புன்கேண்மை
எய்தலின் எய்தாமை நன்று.

6. பேதை பெருங்கெழீஇ நட்பின் அறிவுடையார்
ஏதின்மை கோடி உறும்.

7. நகைவகைய ராகிய நட்பிற் பகைவராற்
பத்தடுத்த கோடி உறும்.

8. ஒல்லும் கருமம் உடற்று பவர்கேண்மை
சொல்லாடார் சோர விடல்.

9. கனவினும் இன்னாது மன்னோ வினைவேறு
சொல்வேறு பட்டார் தொடர்பு.

10. எனைத்தும் குறுகுதல் ஓம்பல் மனைக்கெழீஇ
மன்றிற் பழிப்பார் தொடர்பு.

CHAPTER 82

FRIENDSHIP WITH THE WICKED

811. A friendship with the persons uncultured had better wane,
Than wax, although they felt like quaffing you as juice of cane.

812. A friendship with unequal, mean men who would always choose
To meet you rich and leave you poor, what if you gain or lose?

813. A friendship which doth calculate the bargain it could strike,
And prostitutes who accept gifts and thieves are all alike.

814. One's loneliness is better than a friendship with them who
Like e'en an untrained steed which casts you down on field, would do.

815. It is better to gain not, than to gain the friendship low
Of once-befriending little minds who would not help you now.

816. The enmity of wise men is a crore times better than
The closest ties of friendship formed with quite a foolish man.

817. E'en enemies will just yield us benefits more than ten-fold crore,
Than yields the friendship with the men who make us laugh and roar.

818. Such friends of thine as would but spoil deeds of thine which they
Can well perform, forsake sans e'en a word to them to say.

819. A friendship with the men whose words differ from their action
Doth cause to one a bitter pain e'en in the dreams of one.

820. Avoid the least approach of friendship with the persons who
Befriend at home and publicly betray by sland'ring you.

அதிகாரம்—83

கூடா நட்பு

1. சீரிடம் காணின் எறிதற்குப் பட்டடை
நேரா நிரந்தவர் நட்பு.

2. இனம்போன்று இனமல்லார் கேண்மை மகளிர்
மனம்போல வேறு படும்.

3. பலநல்ல கற்றக் கடைத்தும் மனம்நல்லர்
ஆகுதல் மாணார்க் கரிது.

4. முகத்தின் இனிய நகாஅ அகத்தின்னா
வஞ்சரை அஞ்சப் படும்.

5. மனத்தின் அமையா தவரை எனைத்தொன்றும்
சொல்லினால் தேறற்பாற் றன்று.

6. நட்டார்போல் நல்லவை சொல்லினும் ஒட்டார்சொல்
ஒல்லை யுணரப் படும்.

7. சொல்வணக்கம் ஒன்னார்கண் கொள்ளற்க வில்வணக்கம்
தீங்கு குறித்தமை யான்.

8. தொழுதகை யுள்ளும் படையொடுங்கும் ஒன்னார் ;
அழுதகண் ணீரும் அனைத்து.

9. மிகச்செய்து தம்மெள் ளு வாரை நகச்செய்து
நட்பினுள் சாப்புல்லற் பாற்று.

10. பகைநட்பாம் காலம் வருங்கால் முகம்நட்(டு)
அகம்நட்பு ஒரீஇ விடல்.

CHAPTER 83

FRIENDSHIP WITH THE SPURIOUS

821. A friendship which some do simulate with naught of love in heart
Will prove when proper chance occurred, an anvil thee to part.

822. A friendship with the men who act like but are not kinsmen
Will, like the minds of prostitutes be changing too often.

823. Although thro' study of books galore they had good scholarship,
The men who are but foes in heart will know no good friendship.

824. Thou must indeed dread those who are so treach'rous and so mean,
That despite their own smiling face, their hearts have hatred keen.

825. To test and form a view of men of minds of estranged hue,
By trusting whate'er words they spoke, will not be safe or true.

826. Although one's foes, like friends, would speak but words so full of good,
The spuriousness of words of foes will soon be understood.

827. Because the bending bow doth bode a biding harm to one,
Beware of words of bowing foes and do them always shun.

828. The palms held up and closed for worship doth a weapon hide.
So too might danger, lurking 'hind the tears of foes, abide.

829. By thy own outward friendship thou shalt please them who befriend
Thyself without, despising in and let that friendship end.

830. When th' time arrived when foes will act as thy own friendly ones,
With smiles befriend them but eschew thy heart's friendship at once.

அதிகாரம்—84

பேதைமை

1. பேதைமை என்பதொன் றியாதெனின் ஏதம்கொண்(டு)
ஊதியம் போக விடல்.

2. பேதைமையுள் எல்லாம் பேதைமை காதன்மை
கையல்ல தன்கண் செயல்.

3. நாணாமை நாடாமை நாரின்மை யாதொன்றும்
பேணாமை பேதை தொழில்.

4. ஓதி யுணர்ந்தும் பிறர்க்குரைத்தும் தானடங்காப்
பேதையிற் பேதையார் இல்.

5. ஒருமைச் செயலாற்றும் பேதை எழுமையும்
தான்புக் கழுந்தும் அளறு.

6. பொய்படும் ஒன்றோ ? புனைபூணும் கையறியாப்
பேதை வினைமேற் கொளின்.

7. ஏதிலார் ஆரத் தமர்பசிப்பர் பேதை
பெருஞ்செல்வம் உற்றக் கடை.

8. மையல் ஒருவன் களித்தற்றாற் பேதைதன்
கையொன் றுடைமை பெறின்.

9. பெரிதினிது பேதையார் கேண்மை ; பிரிவின்கட்
பீழை தருவதொன் றில்.

10. கழாஅக்கால் பள்ளியுள் வைத்தற்றால் சான்றோர்
குழாஅத்துப் பேதை புகல்.

CHAPTER 84

FOLLY

831. The thing called folly—if you want to know its meaning true,
It will achieve its own ruin and let go profits too.

832. To concentrate one's love upon the tabooed non-virtues,
A folly is which is the chief of follies, void of use.

833. A shamelessness and want of critical spirit and lack of cool,
Good courtesy and gross negligence go to make a fool.

834. He hath read well and learnt a lot and taught the rest as well.
But humble is not he ; so there is none this fool's equal.

835. A fool will strive and earn the hell in this one birth on earth,
A hell in which he sinks ent'ring throughout his seven-fold birth.

836. A fool who knows naught undertakes a task with much of pains,
And spoileth it : is it all? He binds himself in chains.

837. Per chance if but a fool could be well-blest with fortune great,
Strangers would fatten while his kinsmen rot in hungry state.

838. Should e'er a fool mishandle something as his possession own,
He'll be just like a dizzy madman into a drunkard grown.

839. A friendship with the fools indeed is highly sweet because
Just at the time when they leave us, they cause no grief or loss.

840. The ent'ring of a fool within the council of the great,
Is like one's placing unwashed feet on couch of cleanly state.

அதிகாரம்—85

புல்லறிவாண்மை

1. அறிவின்மை இன்மையுள் இன்மை; பிறிதின்மை
இன்மையா வையா துலகு.

2. அறிவிலான் நெஞ்சுவந் தீதல் பிறிதியாதும்
இல்லை ; பெறுவான் தவம்.

3. அறிவிலார் தாம்தம்மைப் பீழிக்கும் பீழை
செறுவார்க்கும் செய்தல் அரிது.

4. வெண்மை எனப்படுவ தியாதெனின் ஒண்மை
உடையம்யாம் என்னும் செருக்கு.

5. கல்லாத மேற்கொண் டொழுகல் கசடற
வல்லதூஉம் ஐயம் தரும்.

6. அற்றம் மறைத்தலோ புல்லறிவு தம்வயின்
குற்றம் மறையா வழி ?

7. அருமறை சோரும் அறிவிலான் செய்யும்
பெருமிறை தானே தனக்கு.

8. ஏவவும் செய்கலான் ; தான்தேறான் ; அவ்வுயிர்
போஒம் அளவுமோர் நோய்.

9. காணாதான் காட்டுவான் தான்காணான் ; காணாதான்
கண்டானாம் தான்கண்ட வாறு.

10. உலகத்தார் உண்டென்பது இல்லென்பான் வையத்(து)
அலகையா வைக்கப் படும்.

CHAPTER 85

THE CONCEIT OF THE IGNORANT

841. One's want of wisdom is the greatest want of all the wants.
Aught else of wants the world won't count at all amongst the wants.

842. If gladly would a fool gift off something, its cause is naught
Except the might of old penance the recipient had wrought.

843. The afflictions which fools inflict on themselves are so hard,
That such afflictions e'en the foes of fools cannot award.

844. If you would ask, 'What is the meaning of the word 'folly'?',
It is the vain conceit which says: 'of wisdom full are we!'.

845. If men should simulate knowledge of the lore they have not read,
About their flawless learning also doubts will raise their head.

846. In those who all their moral flaws and faults would not eschew,
The thought of having screened their nakedness is folly true.

847. The foolish one would publish all the secrets which he knows,
And he would thereby cause for himself also untold woes.

848. He would not follow men's advice nor would he himself choose
The proper thing: that life's a plague till body lets it loose.

849. Who showeth aught to the blind of mind will himself pass for blind.
The blind of mind will see all things as shown by his own mind.

850. 'Such are the truths eternal'—say the wise of world-esteem.
He who doth say, 'it is not so', a ghoul on earth, they deem.

அதிகாரம்—86

இகல்

1. இகலென்ப எல்லா வுயிர்க்கும் பகலென்னும்
பண்பின்மை பாரிக்கும் நோய்.

2. பகல்கருதிப் பற்ரு செயினும் இகல்கருதி
இன்ஞசெய் யாமை தலை.

3. இகலென்னும் எவ்வநோய் நீக்கின் தவலில்லாத்
தாவில் விளக்கம் தரும்.

4. இன்பத்துள் இன்பம் பயக்கும் இகலென்னும்
துன்பத்துள் துன்பம் கெடின்.

5. இகலெதிர் சாய்ந்தொழுக வல்லாரை யாரே
மிகலூக்கும் தன்மை யவர் ?

6. இகலின் மிகலினிது என்பவன் வாழ்க்கை
தவலும் கெடலும் நணித்து.

7. மிகல்மேவல் மெய்ப்பொருள் காணர் இகல்மேவல்
இன்ஞ அறிவி னவர்.

8. இகலிற் கெதிர்சாய்தல் ஆக்கம் ; அதனை
மிகலூக்கின் ஊக்குமாம் கேடு.

9. இகல்காணுன் ஆக்கம் வருங்கால் ; அதனை
மிகல்காணும் கேடு தரற்கு.

10. இகலானும் இன்ஞத எல்லாம் ; நகலானும்
நன்னயம் என்னும் செருக்கு.

CHAPTER 86

HOSTILITY

851. The dread-disease which spreads the ill of discord on this earth
Among all lives is called 'enmity' by the wise of worth.

852. If even on the grounds of discord, thou wert much oppress'd,
On grounds of enmity, not doing evil is the best.

853. To rid oneself of that disease of pain called enmity,
Will yield that one eternal glory quite unfailingly.

854. If one were void of enmity which is the woe of woes,
The joy of all the joys so sweet, that state on one bestows.

855. Those men who can withstand and shrink from their own enmity—
Who else can think of scoring over them aught of vict'ry ?

856. He deems indeed that too much hatred will but cause him cheer,
The days when his own wealth will fail and he will die, are near.

857. The men of perverse intelligence thro' hatred causing pain,
Will not ever be able vision of Light of Truth, to gain.

858. If one shrank back from hatred, will one become wealth's master.
To foster hatred means one's ruin's approach is faster.

859. When fortune doth approach, to give up hatred he will learn.
His hatred he will develop when his ruin he's to earn.

860. From one's own hatred flow afflicting evils all so sad.
The mighty wealth of virtue flows from friendship that's so glad.

அதிகாரம்—87

பகைமாட்சி

1. வலியார்க்கு மாறேற்றல் ஓம்புக ; ஓம்பா
மெலியார்மேல் மேக பகை.

2. அன்பிலன் ; ஆன்ற துணையிலன் ; தான்துவ்வான் ;
என்பரியும் ஏதிலான் துப்பு ?

3. அஞ்சும் ; அறியான் ; அமைவிலன் ; ஈகலான்
தஞ்சம் எளியன் பகைக்கு.

4. நீங்கான் வெகுளி நிறையிலன் எஞ்ஞான்றும்
யாங்கணும் யார்க்கும் எளிது.

5. வழிநோக்கான்; வாய்ப்பன செய்யான் ; பழிநோக்கான்
பண்பிலன் பற்றார்க் கினிது.

6. காணாச் சினத்தான் கழிபெருங் காமத்தான்
பேணாமை பேணப் படும்.

7. கொடுத்தும் கொளல்வேண்டும் மன்ற அடுத்திருந்து
மாணாத செய்வான் பகை.

8. குணனிலனாய்க் குற்றம் பலவாயின் மாற்றார்க்(கு)
இனனிலனாம் ஏமாப் புடைத்து.

9. செறுவார்க்குச் சேணிகவா இன்பம் அறிவிலா
அஞ்சும் பகைவர்ப் பெறின்.

10. கல்லான் வெகுளும் சிறுபொருள் எஞ்ஞான்றும்
ஒல்லானை ஒல்லாது ஒளி.

CHAPTER 87

WELCOME FEATURE OF A WEAK FOE

861. Against thy foes of greater strength, assume no hostile pose.
Fail thou not too, to enemy be towards thine weaker foes.

862. Nothing of love for kin nor powerful aids nor strength one knows.
How can that one quite overpow'r the might of one's own foes?

863. Too full of fear and ignorance, he ill-accords with all.
He giveth naught; to his own foes an easy prey he'll fall.

864. He gives up not his angry mood but secret words gives out.
Will anyday and at any place himself any man quickly rout.

865. He foresees naught of future and would do no useful deed.
He dreads no shame nor cultured is: for foes he's pleasing feed.

866. He's full of anger blind to all and lust which always grows.
The hatred of such person should be welcomed by his foes.

867. The deeds of one are out of tune with work on hand. Such one's
Keen hatred too is worth purchase by all, at great expense.

868. Devoid of virtues, he is full of faults and drawbacks gross.
Devoid of friends is he and hence a strength to all his foes.

869. If there could be the foes devoid of sense and full of fear,
The joys of those who attack them are not quite far but near.

870. A king who cannot gain the easy booties thro' a war,
Well waged against an unlearn'd foe, will not have glory's star.

அதிகாரம்—88

பகைத்திறம்தெரிதல்

1. பகையென்னும் பண்பி லதனை ஒருவன்
நகையேயும் வேண்டற்பாற் றன்று.

2. வில்லேர் உழவர் பகைகொளினும் கொள்ளற்க
சொல்லேர் உழவர் பகை.

3. ஏமுற் றவரினும் ஏழை தமியனாய்ப்
பல்லார் பகைகொள் பவன்.

4. பகைநட்பாக் கொண்டொழுகும் பண்புடை யாளன்
தகைமைக்கண் தங்கிற் றுலகு.

5. தன்துணை யின்றால் ; பகையிரண்டால் ; தான்ஒருவன்
இன்துணையாக் கொள்கஅவற்றின் ஒன்று.

6. தேறினும் தேறா விடினும் அழிவின்கண்
தேறான் பகாஅன் விடல்.

7. நோவற்க நொந்த தறியார்க்கு ; மேவற்க
மென்மை பகைவர் அகத்து.

8. வகையறிந்து தற்செய்து தற்காப்ப மாயும்
பகைவர்கண் பட்ட செருக்கு.

9. இளைதாக முள்மரம் கொல்க ; களையுநர்
கைகொல்லும் காழ்த்த விடத்து.

10. உயிர்ப்ப உளரல்லர் மன்ற செயிர்ப்பவர்
செம்மல் சிதைக்கலா தார்.

CHAPTER 88

WAYS OF DEALING WITH VARIOUS FOES

871. May not a person seek at all e'en thro' his playfulness
The one thing known as 'enmity' which is quite virtueless.

872. E'en though you may be enemies with the 'tillers of bow-plough',
You should not be the enemies with the 'tillers of word-plough.'

873. The lonely one who hath created foes galore all round,
A greater fool indeed is than the one of mind unsound.

874. His worth is such that he has made his foes as friends loving.
The world abideth 'neath the greatness of that worthy king.

875. He hath got none of allies true but hath a pair of foes.
May he from 'mongst his foes choose one as his own ally close.

876. Whether he had his foe tested or not tested before,
May he who is quite fallen, seek or shun that foe no more.

877. Do not complain of thy own griefs to friends who know them not.
Do not disclose thy weakness too to enemies who would plot.

878. If thro' the know-how, he could act and himself well defend,
The whole of his own enemies' pride and arrogance will end.

879. Do fell the tree of thorns when 'tis a tender, harmless plant.
Because the harden'd tree will prick: to fell it then you can't.

880. The kings who've failed to wipe the pride and strength of their own foe,
Will cease to live the moment would their enemy breathe and blow.

அதிகாரம்—89

உட்பகை

1. நிழல்நீரும் இன்னாத இன்னா; தமர்நீரும்
இன்னாவாம் இன்னா செயின்.

2. வாள்போற் பகைவரை யஞ்சற்க; அஞ்சுக
கேள்போற் பகைவர் தொடர்பு.

3. உட்பகை யஞ்சித்தற் காக்க; உலைவிடத்து
மட்பகையின் மாணத் தெறும்.

4. மனமாணா உட்பகை தோன்றின் இனமாணா
ஏதம் பலவும் தரும்.

5. உறன்முறையான் உட்பகை தோன்றின் இறன்முறையான்
ஏதம் பலவும் தரும்.

6. ஒன்றாமை ஒன்றியார் கட்படின் எஞ்ஞான்றும்
பொன்றாமை ஒன்றல் அரிது.

7. செப்பின் புணர்ச்சிபோல் கூடினும் கூடாதே
உட்பகை உற்ற குடி.

8. அரம்பொருத பொன்போலத் தேயும் உரம்பொரு(து)
உட்பகை உற்ற குடி.

9. எட்பக வன்ன சிறுமைத்தே யாயினும்
உட்பகை உள்ளதாம் கேடு.

10. உடம்பா டிலாதவர் வாழ்க்கை குடங்கருள்
பாம்போடு உடனுறைந் தற்று.

CHAPTER 89

INTERNAL ENEMIES

881. When th' shade and water cool would harm, they will be deemed as bad.
So too will kinsmen's nature be, should they do aught that's sad.

882. Dread not thy foes who are like swords, quite plain and open too.
Do dread the friendship of thy foes who feign as kinsmen true.

883. Do dread the foes internal and defend thyself too, well.
If not, like potter's knife, when thou art weak, it will thee fell.

884. If there should spring and spread within a State, internal foes,
They will pervert a king's kinsmen and cause a lot of woes.

885. If foes internal should arise thro' kinsmen of a king,
From them will all the fatal ways and faults galore still spring.

886. Should e'er be harboured enmity by men within the ring,
Escape from his own destruction is too hard for a king.

887. A house divided by internal foes will ne'er unite,
E'en like a jar and its own lid, whose oneness is so slight.

888. Just as the metal gold wears out while clashing with a file,
A house's strength wears out in clash with inside foes of guile.

889. A ruin lurks within internal enmity so smart,
Even if its own size should be as small as seasame's part.

890. One's life that's lived with those of minds estranged from one, is but
A life that's lived along with cobra in the self-same hut.

அதிகாரம்—90

பெரியாரைப் பிழையாமை

1. ஆற்றுவார் ஆற்றல் இகழாமை போற்றுவார்
போற்றலுள் எல்லாம் தலை.

2. பெரியாரைப் பேணு தொழுகின் பெரியாரால்
பேரா இடும்பை தரும்.

3. கெடல்வேண்டின் கேளாது செய்க அடல்வேண்டின்
ஆற்று பவர்கண் இழுக்கு.

4. கூற்றத்தைக் கையால் விளித்தற்ருல் ஆற்றுவார்க்(கு)
ஆற்ருதார் இன்ன செயல்.

5. யாண்டுச்சென் றியாண்டும் உளராகார் வெந்துப்பின்
வேந்து செறப்பட் டவர்.

6. எரியாற் சுடப்படினும் உய்வுண்டாம் ; உய்யார்
பெரியார்ப் பிழைத்தொழுகு வார்.

7. வகைமாண்ட வாழ்க்கையும் வான்பொருளும் என்னும்
தகைமாண்ட தக்கார் செறின் ?

8. குன்றன்னர் குன்ற மதிப்பின் குடியொடு
நின்றன்னர் மாய்வர் நிலத்து.

9. ஏந்திய கொள்கையார் சீறின் இடைமுரிந்து
வேந்தனும் வேந்து கெடும்.

10. இறந்தமைந்த சார்புடையர் ஆயினும் உய்யார்
சிறந்தமைந்த சீரார் செறின்.

CHAPTER 90

AVOIDANCE OF OFFENDING THE GREAT

891. To despise not the might of those who have the strongest will,
Is deemed the chief defence of all defences 'gainst evil.

892. To live respecting not but e'er despising all the great,
Will cause for one, thro' those latter, a ceaseless, grieving state.

893. Do not consult the great, if you would ruin seek at once.
Do insult men of might, if you would seek a death-sentence.

894. For weaker ones to seek to injure men of greater might,
Is like one's beck'ning god of death by hand, to come and smite.

895. The men pursued by king of fiery might will not survive,
Where'er they may their shelter take and where'er they arive.

896. E'en such of those as have been singed by forest fire might live.
But those who go offending men of greatness won't survive.

897. What is the use of life of multi-phase and wealth immense,
If thou wert pursued by the wrath of worthy, high-souled ones?

898. Should men of mighty, mount-like penance e'er be deemed as small,
The men who seemed so glued to earth, with all their house will fall.

899. Should those of lofty goals of life burst out with rage within,
King Indra too will lose his state and sink within ruin.

900. Should those possessed of great penance tread on their anger's path,
E'en those possessed of mighty aids can't survive th' former's wrath.

அதிகாரம்—91

பெண்வழிச் சேறல்

1. மனைவிழைவார் மாண்பயன் எய்தார் ; வினைவிழைவார்
வேண்டாப் பொருளும் அது.

2. பேணாது பெண்விழைவான் ஆக்கம் பெரியதோர்
நாணாக நாணுத் தரும்.

3. இல்லாள்கண் தாழ்ந்த இயல்பின்மை எஞ்ஞான்றும்
நல்லாருள் நாணுத் தரும்

4. மனையாளை யஞ்சும் மறுமையி லாளன்
வினையாண்மை வீறெய்தல் இன்று.

5. இல்லாளை யஞ்சுவான் அஞ்சுமற்று எஞ்ஞான்றும்
நல்லார்க்கு நல்ல செயல்.

6. இமையாரின் வாழினும் பாடிலரே இல்லாள்
அமையார்தோள் அஞ்சு பவர்.

7. பெண்ணேவல் செய்தொழுகும் ஆண்மையின் நாணுடைப்
பெண்ணே பெருமை யுடைத்து.

8. நட்டார் குறைமுடியார் நன்றாற்றார் நன்னுதலாள்
பெட்டாங் கொழுகு பவர்.

9. அறவினையும் ஆன்ற பொருளும் பிறவினையும்
பெண்ணேவல் செய்வார்கண் இல்.

10. எண்சேர்ந்த நெஞ்சத்து இடனுடையார்க்கு எஞ்ஞான்றும்
பெண்சேர்ந்தாம் பேதைமை இல்.

CHAPTER 91

HENPECKED HUSBAND

901. The men of craving for their wives will not have mighty gain.
The men of noble ambitions, from such a craze abstain.

902. One heedeth naught of manliness, but for his wife would crave.
His wealth's a mighty shame for man and his own disgrace grave.

903. To be servile to one's own wife is all against nature.
That will but yield one wretched shame 'fore men of great stature.

904. He dreads his wife and therefore he's denied the next world's bliss.
Even the manly deeds achieved by him will glory miss.

905. A husband who's afraid of his own wife is afraid too,
To always unto the goodly souls his kindly service do.

906. The husbands who do dread 'the bamboo-shoulders' of their wives,
Will be devoid of greatness, though they led quite god-like lives.

907. His wife's own modest womanhood doth in honour far exceed
The manliness of husband who his wife obeys indeed.

908. The men who live and follow all the wishes of their wives,
Can neither help their friends in need nor strive for yonder lives.

909. Neither good virtues, nor much wealth nor senses' joys' full round,
Can ever among the men who do their wives' behests, be found.

910. The folly born of craze for wife will ne'er be found at all
Amongst the men of thoughtful minds and mighty wealth's wind-fall.

அதிகாரம்—92

வரைவின் மகளிர்

1. அன்பின் விழையார் பொருள்விழையும் ஆய்தொடியார்
இன்சொல் இழுக்குத் தரும்.

2. பயன்தூக்கிப் பண்புரைக்கும் பண்பில் மகளிர்
நயன்தூக்கி நள்ளா விடல்.

3. பொருட்பெண்டிர் பொய்ம்மை முயக்கம் இருட்டறையில்
ஏதில் பிணம்தழீஇ யற்று.

4. பொருட்பொருளார் புன்னலம் தோயார் அருட்பொருள்
ஆயும் அறிவி னவர்.

5. பொதுநலத்தார் புன்னலம் தோயார் மதிநலத்தின்
மாண்ட அறிவி னவர்.

6. தந்நலம் பாரிப்பார் தோயார் தகைசெருக்கிப்
புன்னலம் பாரிப்பார் தோள்.

7. நிறைநெஞ்சம் இல்லவர் தோய்வர் பிறநெஞ்சிற்
பேணிப் புணர்பவர் தோள்.

8. ஆயும் அறிவினர் அல்லார்க் கணங்கென்ப
மாய மகளிர் முயக்கு.

9. வரைவிலா மாணிழையார் மென்றோள் புரையிலாப்
பூரியர்கள் ஆழும் அளறு.

10. இருமனப் பெண்டிரும் கள்ளும் கவறும்
திருநீக்கப் பட்டார் தொடர்பு.

CHAPTER 92

WANTON WOMEN

911. The charming words of maids of choicest bangles, full of greed
For th' wealth of one and not one's love, will ruin one indeed.

912. The unkind women of kindly words who have their gains well-gauged–
You gauge their minds and give them up and get soon disengaged.

913. The warm but wily embrace of a greedy harlot's frame
Is like the dark-room embrace of a corpse of unknown dame!

914. The men of wisdom searching for the wealth of grace untold,
Would succumb not to the blandishments of those of craze for gold.

915. The men of mighty intellect and grandest wisdom true,
Would succumb not to the meaner charms of those whom all men woo.

916. The shoulders of the proud beauties who wily charms broadcast,
Will not be touched by men broadcasting their own glory vast.

917. The men devoid of perfect minds alone will e'er embrace
The maids who, while in their embrace, have hearts of alien craze.

918. For those devoid of discriminating wisdom, it is said,
The harlots' false embrace is th' touch of 'fatal angel-maid.'

919. The shoulders soft of jewelled maids of promiscuousness
Are deemed a hell in which sink those of ignorant baseness.

920. The multi-loyal maids, the liquor and the dice–these three
Are dear attachments of those men from whom doth fortune flee.

அதிகாரம்—93

கள்ளுண்ணுமை

1. உட்கப் படாஅர் ஒளியிழப்பர் எஞ்ஞான்றும்
கட்காதல் கொண்டொழுகு வார்.

2. உண்ணற்க கள்ளை ; உணிலுண்க சான்ருேரான்
எண்ணப் படவேண்டா தார்.

3. ஈன்ருள் முகத்தேயும் இன்ஞுதால் ; என்மற்றுச்
சான்ருேர் முகத்துக் களி ?

4. நாணென்னும் நல்லாள் புறங்கொடுக்கும் கள்ளென்னும்
பேணுப் பெருங்குற்றத் தார்க்கு.

5. கையறி யாமை உடைத்தே பொருள்கொடுத்து
மெய்யறி யாமை கொளல்.

6. துஞ்சினர் செத்தாரின் வேறல்லர் ; எஞ்ஞான்றும்
நஞ்சுண்பார் கள்ளுண் பவர்.

7. உள்ளொற்றி உள்ளூர் நகப்படுவர் எஞ்ஞான்றும்
கள்ளொற்றிக் கண்சாய் பவர்.

8. களித்தறியேன் என்பது கைவிடுக ; நெஞ்சத்(து)
ஒளித்ததூஉம் ஆங்கே மிகும்.

9. களித்தானைக் காரணம் காட்டுதல் கீழ்நீர்க்
குளித்தானைத் தீத்துரீஇ யற்று.

10. கள்ளுண்ணுப் போழ்தில் களித்தானைக் காணுங்கால்
உள்ளான்கொல் உண்டதன் சோர்வு ?

CHAPTER 93

AVOIDANCE OF DRINKING LIQUOR

921. The men who always live with craze for toddy will not be
Dreaded by their own foes and they will lose their old glory.

922. Drink not at all the liquor. If they must, let those men drink,
Who would not want that th' wise men should of them with esteem think.

923. If drunkenness pained e'en the face of her who gave him birth,
How then would fare the countenances of the men of worth ?

924. The goodly maid called ' Modesty ' would turn her back on those
Who drink, which is a mighty, despised sin of endless woes.

925. A man doth purchase self-oblivion with his money.
The cause of this is ignorance of th' conduct of glory.

926. The men asleep are not diff'rent from those who are quite dead.
The men who quaff the liquour are but those with poison fed.

927. The local townsmen knowing facts do laugh at those who quaff
The secret liquor always and who leave their senses off.

928. Do say no more that ' when I drank, I wasn't quite drunken.'
When drunk, will be betrayed the secrets in thy hearts sunken.

929. To argue with a drunkard and to make him understand,
Is like a search for one in water with a torch in hand.

930. While in his sober state, if he could see a drunkard's fate,
Won't he remember all the ills of his own drunken state ?

அதிகாரம்—94

சூது

1. வேண்டற்க வென்றிடினும் சூதினை ; வென்றதூஉம்
தூண்டிற்பொன் மீன்விழுங்கி யற்று.

2. ஒன்றெய்தி நூறிழக்கும் சூதர்க்கும் உண்டாங்கொல்
நன்றெய்தி வாழ்வதோர் ஆறு !

3. உருளாயம் ஓவாது கூறின் பொருளாயம்
போஒய்ப் புறமே படும்.

4. சிறுமை பலசெய்து சீரழிக்கும் சூதின்
வறுமை தருவதொன் றில்.

5. கவறும் கழகமும் கையும் தருக்கி
இவறியார் இல்லாகி யார்.

6. அகடாரார் அல்லல் உழப்பர்சூ தென்னும்
முகடியால் மூடப்பட் டார்.

7. பழகிய செல்வமும் பண்பும் கெடுக்கும்
கழகத்துக் காலை புகின்.

8. பொருள்கெடுத்துப் பொய்மேற் கொளீஇ அருள்கெடுத்(து)
அல்லல் உழப்பிக்கும் சூது.

9. உடைசெல்வம் ஊண்ஒளி கல்விஎன் றைந்தும்
அடையாவாம் ஆயம் கொளின்.

10. இழத்தொறூஉம் காதலிக்கும் சூதேபோல் துன்பம்
உழத்தொறூஉம் காதற் றுயிர்.

CHAPTER 94

GAMBLING

931. Desire naught of gambling act, even when you can win.
Its gains are like the steel-bait hook a fish hath swallowed in.

932. Can gamblers gaining one and losing hundreds e'er have ways
Of life in which thro' wealth they can enjoy their happy days ?

933. He always speaks the terms of game of casting dice he knows.
His whole of wealth amassed and incomes leave him for his foes.

934. The dice will give one griefs galore and wipe off one's glory.
Naught else than that is there which yields one greater poverty.

935. Who take to the die, the gaming hall and game of dice itself,
And would not leave them, more than erewhile, are devoid of pelf.

936. The men swallowed by th' 'Elder Sister' otherwise called 'Gambling',
Will have no senses satisfied ; they'll wallow in suff'ring.

937. Should but a king waste all his precious time in gambling den,
'Twill ruin all his wealth ancestral and virtues golden.

938. One's gambling ruins wealth and makes one take to falsehood too.
It spoils all one's grace and casts one into the miseries due.

939. The clothes and wealth and food and fame and learning all these five,
Will not embrace a king who takes to gambling and doth live.

940. The more he loseth doth a gambler love the dice the more.
The more the pain from body doth a soul it more adore.

அதிகாரம்—95

மருந்து

1. மிகினும் குறையினும் நோய்செய்யும் நூலோர்
வளிமுதலா எண்ணிய மூன்று.

2. மருந்தென வேண்டாவாம் யாக்கைக்கு அருந்திய(து)
அற்றது போற்றி உணின்.

3. அற்றால் அளவறிந் துண்க; அஃதுடம்பு
பெற்றான் நெடிதுய்க்கும் ஆறு.

4. அற்ற தறிந்து கடைப்பிடித்து மாறல்ல
துய்க்க துவரப் பசித்து.

5. மாறுபா டில்லாத உண்டி மறுத்துண்ணின்
ஊறுபா டில்லை உயிர்க்கு.

6. இழிவறிந் துண்பான்கண் இன்பம்போல் நிற்கும்
கழிபேர் இரையான்கண் நோய்.

7. தீயள வன்றித் தெரியான் பெரிதுண்ணின்
நோயள வின்றிப் படும்.

8. நோய்நாடி நோய்முதல் நாடி அதுதணிக்கும்
வாய்நாடி வாய்ப்பச் செயல்.

9. உற்றான் அளவும் பிணிஅளவும் காலமும்
கற்றான் கருதிச் செயல்.

10. உற்றவன் தீர்ப்பான் மருந்துஉழைச் செல்வானென்(று)
அப்பால்நாற் கூற்றே மருந்து.

CHAPTER 95

MEDICINE

941. An excess or a want in th' three commencing with the wind,
As counted by the medical lore will one in illness find.

942. If one were sure that food eaten is digested before
One eats, one's need for medicine for one's body is no more.

943. With food digested well, do eat again in tested measure.
That is the way for long life of embodied souls, with pleasure.

944. Do know that food consumed is fully digested and eat
Again with hunger keen, the things which clash not but are meet.

945. Do eat in measure but such foods as are not contraries.
Thy life will not be charged at all by aught of injuries.

946. The joy of health abides in one who eats in measure indeed.
So too endureth ill-health's pain in one of glutt'nous greed.

947. He testeth not his digest-juice ; beyond all measure he eats.
Diseases quite beyond all measure and afflictions he meets.

948. Do test the complaint first and then do test the complaint's root,
Do test the ways of treating this and follow what will suit.

949. A medical expert shall a patient's condition well test,
The nature of his illness and the time and treat him best.

950. The patients, doctor, medicine and the male nurse, all these four,
Are Treatment's four-fold parts, each one with its own parts four more.

III. ஒழிபு இயல்

அதிகாரம்—96

குடிமை

1. இற்பிறந்தார் கண்ணல்ல தில்லை இயல்பாகச்
செப்பமும் நாணும் ஒருங்கு.

2. ஒழுக்கமும் வாய்மையும் நாணும்இம் மூன்றும்
இழுக்கார் குடிப்பிறந் தார்.

3. நகைஈகை இன்சொல் இகழாமை நான்கும்
வகைஎன்ப வாய்மைக் குடிக்கு.

4. அடுக்கிய கோடி பெறினும் குடிப்பிறந்தார்
குன்றுவ செய்தல் இலர்.

5. வழங்குவ துள்வீழ்ந்தக் கண்ணும் பழங்குடி
பண்பிற் றலைப்பிரிதல் இன்று.

6. சலம்பற்றிச் சால்பில செய்யார்மா சற்ற
குலம்பற்றி வாழ்துமென் பார்.

7. குடிப்பிறந்தார் கண்விளங்கும் குற்றம் விசும்பின்
மதிக்கண் மறுப்போல் உயர்ந்து.

8. நலத்தின்கண் நாரின்மை தோன்றின் அவனைக்
குலத்தின்கண் ஐயப் படும்.

9. நிலத்திற் கிடந்தமை கால்காட்டும் ; காட்டும்
குலத்திற் பிறந்தார்வாய்ச் சொல்.

10. நலம்வேண்டின் நாணுடைமை வேண்டும் ; குலம்வேண்டின்
வேண்டுக யார்க்கும் பணிவு.

III. REGARDING THE MISCELLANEOUS

CHAPTER 96

NOBILITY OF DESCENT

951. Except among the high-born can't be found the nat'ral fame
Of integrity of character as well as sense of shame.

952. A conduct good and truthfulness and sense of modesty—
The sons of noble house will not be wanting in these three.

953. A smiling face, lib'rality and non-despising mood,
And kindly words, they say, are features of an old house good.

954. Though crores upon the crores were gained, the high-born wont perform
The evil deeds at all which would degrade their souls and harm.

955. Although their stock of wealth for gift should shrink, the people born
In ancient houses, won't be of their noble nature shorn.

956. The men who would to traditions of their spotless house conform,
Will not unworthy deeds even in days of need perform.

957. E'en like the smoky spots upon the moon that sails the sky,
The faults of high-born men will meet too glaringly men's eye.

958. If lack of love betrayed a son of noble house indeed,
The world would then suspect his ancient ancestry and breed.

959. The nature of the seed within the soil will the sprout
Point out ; the words of one will one's own ancestry point out.

960. One who doth desire fame and goodness must have modesty.
One who doth desire nobility must practise humility.

அதிகாரம்—97

மானம்

1. இன்றி யமையாச் சிறப்பின வாயினும்
குன்ற வருப விடல்.

2. சீரினும் சீரல்ல செய்யாரே சீரொடு
பேராண்மை வேண்டு பவர்.

3. பெருக்கத்து வேண்டும் பணிதல் ; சிறிய
சுருக்கத்து வேண்டும் உயர்வு.

4. தலையின் இழிந்த மயிரனையர் மாந்தர்
நிலையின் இழிந்தக் கடை.

5. குன்றின் அனையாரும் குன்றுவர் குன்றுவ
குன்றி யனைய செயின்.

6. புகழின்றால் புத்தேள்நாட்டு உய்யாதால் என்மற்(று)
இகழ்வார்பின் சென்று நிலை ?

7. ஒட்டார்பின் சென்றொருவன் வாழ்தலின் அந்நிலையே
கெட்டான் எனப்படுதல் நன்று.

8. மருந்தோமற்று ஊனோம்பும் வாழ்க்கை, பெருந்தகைமை
பீடழிய வந்த விடத்து ?

9. மயிர் நீப்பின் வாழாக் கவரிமா அன்னார்
உயிர்நீப்பர் மானம் வரின்.

10. இளிவரின் வாழாத மானம் உடையார்
ஒளிதொழுது ஏத்தும் உலகு.

CHAPTER 97

SENSE OF HONOUR

961. Though indispensable they might be, such of those actions
As would degrade thy noble birth, do eschew all at once.

962. Who yearn for honour great and mighty manliness indeed,
Will not for even glory's sake do aught of ignoble deed.

963. Whilst thou dost swell in prosperity, do practise humility.
Whilst thou dost sink in adversity, preserve thy dignity.

964. The men who have sustained a moral fall from off their worth,
Are like the hair which has sustained a fall from head to earth.

965. The men of hill-like, high birth too, will shrink in their size true,
Debasing deeds as small as abrus grain, should they e'er do.

966. It yieldeth naught of earthly fame to them nor heavenly land.
If so, why should they follow those who despise them, and stand?

967. 'Tis far better that people said, that one had died forlorn,
Than that one e'er should follow and should live by those who scorn.

968. Is life nursing one's fleshy frame an anti-dote to death,
E'en after one's own noble birth its honour great loseth?

969. Who are like yaks which die when lost is e'en their single hair,
Will also die the moment they've to lose their honour rare.

970. The men of honour true who live not at dishonour's touch—
The world would worship all their brilliant glory, praising much.

அதிகாரம்—98

பெருமை

1. ஒளிஒருவற் குள்ள வெறுக்கை; இளிஒருவற்(கு)
அஃதிறந்து வாழ்தும் எனல்.

2. பிறப்பொக்கும் எல்லா உயிர்க்கும்; சிறப்பொவ்வா
செய்தொழில் வேற்றுமை யான்.

3. மேலிருந்தும் மேலல்லார் மேலல்லர்; கீழிருந்தும்
கீழல்லார் கீழல் லவர்.

4. ஒருமை மகளிரே போலப் பெருமையும்
தன்னைத்தான் கொண்டொழுகின் உண்டு.

5. பெருமை யுடையவர் ஆற்றுவார் ஆற்றின்
அருமை யுடைய செயல்.

6. சிறியார் உணர்ச்சியுள் இல்லை; பெரியாரைப்
பேணிக்கொள் வேம்என்னும் நோக்கு.

7. இறப்பே புரிந்த தொழிற்றும் சிறப்புந்தான்
சீரல் லவர்கட் படின்.

8. பணியுமாம் என்றும் பெருமை; சிறுமை
அணியுமாம் தன்னை வியந்து.

9. பெருமை பெருமிதம் இன்மை; சிறுமை
பெருமிதம் ஊர்ந்து விடல்.

10. அற்றம் மறைக்கும் பெருமை; சிறுமைதான்
குற்றமே கூறி விடும்.

CHAPTER 98

GREATNESS

971. One's glory doth consist in one's own glowing, powerful will.
One's disgrace lies in saying: 'we will live without it still'.

972. The human beings, one and all, are equal in their birth.
Thro' diff'rence in their deeds' nature springs diff'rence in their worth.

973. Though placed aloft, the ones who aren't great cannot be great.
Though placed below, who aren't low won't be of low estate.

974. Like chastity of noble dames of single-minded steel,
One's greatness too will bide in one when guarded well with zeal.

975. Who are too full of greatness true, e'en when they are in need,
Will e'er perform in proper ways the rarest deeds indeed.

976. 'We will befriend the truly great and benefit thro' them then'—
A thought like this will never enter the minds of petty men.

977. If wealth and fame embraced unworthy, petty-minded ones,
That will but breed in them the ways of mighty arrogance.

978. True greatness useth humble words but littleness will use
The self-adorning words and itself self-admiring lose.

979. One's greatness doth consist in one's own lack of arrogance.
One's littleness will ride roughshod with conceit too intense.

980. One's greatness will not speak of aught of neighbours' weaknesses.
One's littleness will expose faults of neighbours 'lone with stress.

அதிகாரம்—99

சான்ருண்மை

1. கடனென்ப நல்லவை எல்லாம் கடனறிந்து
சான்ருண்மை மேற்கொள் பவர்க்கு.

2. குணநலம் சான்ேருர் நலனே ; பிறநலம்
எந்நலத் துள்ளதூஉம் அன்று.

3. அன்புநாண் ஒப்புரவு கண்ணேட்டம் வாய்மையோ(டு)
ஐந்துசால் பூன்றிய தூண்.

4. கொல்லா நலத்தது நோன்மை ; பிறர்தீமை
சொல்லா நலத்தது சால்பு.

5. ஆற்றுவார் ஆற்றல் பணிதல் ; அதுசான்ேருர்
மாற்ருரை மாற்றும் படை.

6. சால்பிற்குக் கட்டளை யாதெனில் தோல்வி
துலையல்லார் கண்ணும் கொளல்.

7. இன்ஞசெய் தார்க்கும் இனியவே செய்யாக்கால்
என்ன பயத்ததோ சால்பு ?

8. இன்மை யொருவர்க்கு இளிவன்று சால்பென்னும்
திண்மையுண் டாகப் பெறின்.

9. ஊழி பெயரினும் தாம்பெயரார் சான்ருண்மைக்(கு)
ஆழி எனப்படு வார்.

10. சான்றவர் சான்ருண்மை குன்றின் இருநிலந்தான்
தாங்காது மன்ஞே பொறை.

CHAPTER 99

PERFECT GOODNESS

981. To those of perfect virtues who do know their duties well,
All things of goodness are indeed so natural, they tell.

982. The virtue's goodness is goodness of th' perfect men alone.
The rest of goodness will not be as aught of goodness known.

983. True love, modesty, helpfulness and favo'ring grace so rare,
And truthfulness are pillars five which Perfectness do bear.

984. Penance is virtue good which doth not kill the life of aught.
Perfectness is a virtue which one's neighbour's faults speaks not.

985. The might of mighty ones is 'fore all men to bend and bow.
It is the weapon true of perfect ones to befriend foe.

986. What is the test and touch-stone of perfection ; do you know?
It is to own defeat at e'en the hands of small men, low.

987. What else is then the use of perfect goodness, if as such,
It won't do good alone to those who have injured it much ?

988. If one could only have the strength of perfectness quite true,
The poverty of one as thing degrading, none will view.

989. E'en though the rest of seas should overflow their shore around,
Men called the Sea of Perfectness won't overstep their bound.

990. If men of perfectness should shrink in their own perfection,
The mighty earth itself will fail to sustain its burden.

அதிகாரம்—100

பண்புடைமை

1. எண்பதத்தால் எய்தல் எளிதென்ப யார்மாட்டும்
பண்புடைமை என்னும் வழக்கு.

2. அன்புடைமை ஆன்ற குடிப்பிறத்தல் இவ்விரண்டும்
பண்புடைமை என்னும் வழக்கு.

3. உறுப்பொத்தல் மக்களொப் பன்றால்; வெறுத்தக்க
பண்பொத்தல் ஒப்பதாம் ஒப்பு.

4. நயனொடு நன்றி புரிந்த பயனுடையார்
பண்புபா ராட்டும் உலகு.

5. நகையுள்ளும் இன்னாது இகழ்ச்சி ; பகையுள்ளும்
பண்புள பாடறிவார் மாட்டு.

6. பண்புடையார்ப் பட்டுண்டு உலகம் ; அதுவின்றேல்
மண்புக்கு மாய்வது மன்.

7. அரம்போலும் கூர்மைய ரேனும் மரம்போல்வர்
மக்கட்பண் பில்லா தவர்.

8. நண்பாற்ரு ராகி நயமில செய்வார்க்கும்
பண்பாற்ரு ராதல் கடை.

9. நகல்வல்லர் அல்லார்க்கு மாயிரு ஞாலம்
பகலும்பாற் பட்டன்று இருள்.

10. பண்பிலான் பெற்ற பெருஞ்செல்வம் நன்பால்
கலந்தீமை யால்திரிந் தற்று.

CHAPTER 100

POSSESSION OF COURTESY

991. If one could easy access give to ev'ry one, they say,
'Tis easy for that one to gain the noble court'sy's way.

992. If one could be possessed of love for all and noble birth
Of supreme good, these two are called the courteous ways of worth.

993. A similitude of limbs of men is naught of similitude.
A similitude of biding virtues is but similitude.

994. Will all the world well appreciate their culture's worth and praise
Those ones who would but serve all men with true justice and grace.

995. A pain is caused by words of contempt e'en in friendship close.
Hence those who human nature know are courteous e'en to foes.

996. The ways of world are sustained by the cultured souls and high.
Except for them, they'll bury themselves within the earth and die.

997. Even the men of sharp and subtle brains like steel-made file,
Will be, when void of human culture, like the wood too vile.

998. Even with men unfriendly who have injured one so much,
To follow not the courteous ways bespeaks one's meanest touch.

999. Who can't enjoy the social intercourse with court'sy due,
Will find this great and mighty world quite dark in day-time too.

1000. The mighty fortune gained by men devoid of culture pure,
Is like the pure milk spoilt by its container impure.

அதிகாரம்—101

நன்றியில் செல்வம்

1. வைத்தான்வாய் சான்ற பெரும்பொருள் அஃதுண்ணான்
செத்தான் ; செயக்கிடந்த தில்.

2. பொருளானும் எல்லாம்என்று ஈயாது இவறும்
மருளானும் மாணாப் பிறப்பு.

3. ஈட்டம் இவறி இசைவேண்டா ஆடவர்
தோற்றம் நிலக்குப் பொறை.

4. எச்சம்என்று என்னெண்ணும் கொல்லோ ஒருவரால்
நச்சப் படாஅ தவன்.

5. கொடுப்பதூஉம் துய்ப்பதூஉம் இல்லார்க்கு அடுக்கிய
கோடியுண் டாயினும் இல்.

6. ஏதம் பெருஞ்செல்வம் தான்துவ்வான் தக்கார்க்கொன்(று)
ஈதல் இயல்பிலா தான்.

7. அற்றார்க்கொன்று ஆற்றாதான் செல்வம் மிகநலம்
பெற்றாள் தமியள்மூத் தற்று.

8. நச்சப் படாதவன் செல்வம் நடுவூருள்
நச்சு மரம்பழுத் தற்று.

9. அன்பொரீஇத் தற்செற்று அறம்நோக்காது ஈட்டிய
ஒண்பொருள் கொள்வார் பிறர்.

10. சீருடைச் செல்வர் சிறுதுனி மாரி
வறங்கூர்ந் தனைய துடைத்து.

CHAPTER 101

WEALTH WITHOUT WORTHY USE

1001. If he who hath amassed a mighty wealth, enjoyed it not,
He is as good as dead, because with wealth he hath done naught.

1002. Who know that wealth produces all and yet would misers be,
Not gifting aught, thro' darkness would have births of great mis'ry.

1003. Who would a mighty wealth amass and desire naught of fame,
Will be a burden great indeed for that good 'Earthly dame'.

1004. What else doth he propose to leave as residue on this earth,
If no one loved him for his acts of generous deeds of worth ?

1005. Who neither give their wealth in alms nor enjoy riches' store,
Are poor indeed, though wealth they had in crores piled on the crore.

1006. One who doth neither enjoy it nor gift to men of worth,
Is but a plague infecting one's own mighty wealth on earth.

1007. The wealth of one who gives not aught to those devoid of gold,
Is like a maid of beauty great, who spinster-like grows old.

1008. The wealth of one who is not loved by any of those men known,
Is like a pois'nous tree that fruits within the heart of town.

1009. The glitt'ring wealth amassed by one with no regard at all
For love or self or virtues, into strangers' hands will fall.

1010. The short-lived poverty of those of glorious wealth indeed,
Is like the short-lived dryness of the smoky clouds that speed.

அதிகாரம்—102

நாணுடைமை

1. கருமத்தால் நாணுதல் நாணுத் திருநுதல்
நல்லவர் நாணுப் பிற.

2. ஊண்உடை எச்சம் உயிர்க்கெல்லாம் வேறல்ல ;
நாணுடைமை மாந்தர் சிறப்பு.

3. ஊனைக் குறித்த உயிரெல்லாம் ; நாணென்னும்
நன்மை குறித்தது சால்பு.

4. அணியன்றோ நாணுடைமை சான்றோர்க்கு அஃதின்றேல்
பிணியன்றோ பீடு நடை ?

5. பிறர்பழியும் தம்பழியும் நாணுவார் நாணுக்(கு)
உறைபதி என்னும் உலகு.

6. நாண்வேலி கொள்ளாது மன்னோ வியன்ஞாலம்
பேணலர் மேலா யவர்.

7. நாணால் உயிரைத் துறப்பர் உயிர்ப்பொருட்டால்
நாண்துறவார் நாணாள் பவர்.

8. பிறர்நாணத் தக்கது தானாணான் ஆயின்
அறம்நாணத் தக்க துடைத்து.

9. குலஞ்சுடும் கொள்கை பிழைப்பின் ; நலஞ்சுடும்
நாணின்மை நின்றக் கடை.

10. நாணகத் தில்லார் இயக்கம் மரப்பாவை
நாணால் உயிர்மருட்டி யற்று.

CHAPTER 102

POSSESSION OF A SENSE OF SHAME

1011. To feel ashamed of graceless deed's the proper sense of shame.
The rest of modesty is all of bright-browed housewife-dame.

1012. The food and clothing and the rest for mankind are the same.
The specific feature of the good men is their sense of shame.

1013. All lives of men abide in their own fleshy 'bodes and roam.
True perfectness abideth in modesty as its home.

1014. Is not their sense of shame to perfect ones a jewel bright?
Are not their stately strides without it too, a plague of might?

1015. Who dread their neighbours' disgraces and their own disgrace too,
Are deemed by th' world as 'modesty's head-quarter city true'.

1016. Except by raising barricades of modesty, the high
Will ne'er desire at all the widest world itself to buy.

1017. The modest ones will sacrifice their lives to save their own
Good modesty but lose it not to save their lives alone.

1018. If one won't shy at things which cause one's neighbours all to shy,
'Twill also cause the righteousness to shy and from one fly.

1019. A lapse in one's own conduct will but burn one's noble birth.
When shamelessness doth bide in one, 'twill burn all virtues' worth.

1020. The movements of the men with naught of sense of shame in hearts,
Are like the string-caused, life-like acts of wooden dolls of parts.

அதிகாரம்—103

குடிசெயல் வகை

1. கருமம் செயஒருவன் கைதூவேன் என்னும்
பெருமையிற் பீடுடைய தில்.

2. ஆள்வினையும் ஆன்ற அறிவும் எனவிரண்டின்
நீள்வினையால் நீளும் குடி.

3. குடிசெய்வல் என்னும் ஒருவற்குத் தெய்வம்
மடிதற்றுத் தான்முந் துறும்.

4. சூழாமல் தானே முடிவெய்தும் தங்குடியைத்
தாழா துஞற்று பவர்க்கு.

5. குற்றம் இலனாய்க் குடிசெய்து வாழ்வானைச்
சுற்றமாச் சுற்றும் உலகு.

6. நல்லாண்மை என்பது ஒருவற்குத் தான்பிறந்த
இல்லாண்மை யாக்கிக் கொளல்.

7. அமரகத்து வன்கண்ணர் போலத் தமரகத்தும்
ஆற்றுவார் மேற்றே பொறை.

8. குடிசெய்வார்க் கில்லை பருவம் ; மடிசெய்து
மானங் கருதக் கெடும்.

9. இடும்பைக்கே கொள்கலம் கொல்லோ குடும்பத்தைக்
குற்றம் மறைப்பான் உடம்பு?

10. இடுக்கண்காற் கொன்றிட வீழும் அடுத்தூன்றும்
நல்லாள் இலாத குடி.

CHAPTER 103

WAYS OF PROMOTING FAMILY'S WELFARE

1021. There's not a thing more dignified than th' greatness of the one
Who says: 'my hands shan't rest till all my house's work gets done.'

1022. A house will rise too high by means of persistent work done,
Based both upon the great efforts and wisdom good of one.

1023. If one resolves on raising one's own house's status due,
To aid him would the Deity stand with tighten'd waist-cloth too.

1024. When men do make efforts of might to raise their house cherished,
Even without a thought will that work get itself finished.

1025. A blameless life one leads uplifting one's own house so high.
The entire world will move around one as one's kinsmen nigh.

1026. The thing which is true manliness of one is one's own might,
With which one makes oneself the ruling chief of one's house bright.

1027. The valiant men alone can bear the battle's brunt; so too,
The mighty men alone can bear one's house's burden due.

1028. The men who'd fain upraise their house, on seasons shouldn't rely.
Thro' their own slothful waiting and their pride, their house will die.

1029. He guards his entire house from ills and doth protect it well.
Is his good frame a vessel in which great griefs alone should dwell?

1030. When afflictions would strike at roots, the tree of house will fall,
If none of proper sons were there to prop it up at all.

அதிகாரம்—104

உழவு

1. சுழன்றும்ஏர்ப் பின்ன துலகம்; அதனால்
உழந்தும் உழவே தலை.

2. உழுவார் உலகத்தார்க்கு ஆணி அஃதாற்றா(து)
எழுவாரை எல்லாம் பொறுத்து.

3. உழுதுண்டு வாழ்வாரே வாழ்வார்மற்று எல்லாம்
தொழுதுண்டு பின்செல் பவர்.

4. பலகுடை நீழலும் தங்குடைக்கீழ்க் காண்பர்
அலகுடை நீழ லவர்.

5. இரவார்; இரப்பார்க்கொன்று ஈவர் கரவாது;
கைசெய்தூண் மாலை யவர்.

6. உழவினார் கைம்மடங்கின் இல்லை விழைவதூஉம்
விட்டேமென் பார்க்கு நிலை.

7. தொடிப்புழுதி கஃசா உணக்கில் பிடித்தெருவும்
வேண்டாது சாலப் படும்.

8. ஏரினும் நன்றால் எருவிடுதல்; கட்டபின்
நீரினும் நன்றதன் காப்பு.

9. செல்லான் கிழவன் இருப்பின் நிலம்புலந்(து)
இல்லாளின் ஊடி விடும்.

10. இலமென்று அசைஇ இருப்பாரைக் காணில்
நிலமென்னும் நல்லாள் நகும்.

CHAPTER 104

AGRICULTURE

1031. Thro' whate'er walks of life it wanders, th' world abides in plough.
Therefore, with all its hardships, farming is the best anyhow.

1032. The farmers are the lynch-pin of the car of world's own men,
Because they sustain those who plough not but would stray often.

1033. Alone those men who plough their fields and eating live, do live.
The rest are bowing and following those who food would give.

1034. The farmers of the shades of corn will bring beneath the shade
Of their own crown, the States 'neath many a crown, thro' their corn trade

1035. The men whose nature is to eat the food their hands produce,
Beg not but bless the beggars all, with their own gifts profuse.

1036. Even the men who boast that they've renounced what all men love,
Thrive not if all the tillers closed their fists and would not plough.

1037. Should but a measure of earth dry up to one-fourth of its size,
Sans e'en a handful of manure, the yield will be rich prize.

1038. To manure fields is better than to plough them ; then do weed.
To guard the fields is then much better than their water-feed.

1039. If but a land-lord were quite often absent from his land,
Like his own wife, his land will frown, refusing yielding hand.

1040. When Earth which is a goodly dame doth espy those who bide
With sloth, bemoaning: 'we have naught' doth she well laugh aside.

அதிகாரம்—105

நல்குரவு

1. இன்மையின் இன்னாதது யாதெனின் இன்மையின்
இன்மையே இன்னா தது.

2. இன்மை எனஒரு பாவி மறுமையும்
இம்மையும் இன்றி வரும்.

3. தொல்வரவும் தோலும் கெடுக்கும் தொகையாக
நல்குர வென்னும் நசை.

4. இற்பிறந்தார் கண்ணேயும் இன்மை இளிவந்த
சொற்பிறக்கும் சோர்வு தரும்.

5. நல்குர வென்னும் இடும்பையுள் பல்குரைத்
துன்பங்கள் சென்று படும்.

6. நற்பொருள் நன்குணர்ந்து சொல்லினும் நல்கூர்ந்தார்
சொற்பொருள் சோர்வு படும்.

7. அறம்சாரா நல்குரவு ஈன்றதா யானும்
பிறன்போல நோக்கப் படும்.

8. இன்றும் வருவது கொல்லோ நெருநலும்
கொன்றது போலும் நிரப்பு ?

9. நெருப்பினுள் துஞ்சலும் ஆகும் நிரப்பினுள்
யாதொன்றும் கண்பா டரிது.

10. துப்புர வில்லார் துவரத் துறவாமை
உப்பிற்கும் காடிக்கும் கூற்று.

CHAPTER 105

POVERTY

1041. If you would ask 'what is of equal pain with poverty ?',
A painful thing like poverty is naught but poverty !

1042. That matchless Sinner Poverty, the moment he arrives,
Of one that one's own joys of next life and this too, deprives.

1043. The craving great called poverty will destroy all at once
The ancient ancestry of one and one's own words of sense.

1044. Amongst the high-born ones too, would their want create the mood
Of frustration, when they will speak degrading words not good.

1045. Thro' affliction that is but called the poverty do spring
Many an affliction which will a lot of sorrows bring.

1046. Although they express'd deepest sense in clearest ways and plain,
The poor men's pregnant words will pale in strength and go in vain.

1047. Himself who is of poverty and hath no virtues true,
Even the mother who gave him birth would, as a stranger view.

1048. 'Am I to have to-day also the visitation, I fear,
Of poverty which all but killed me yesterday and here?

1049. One can quite safely sleep indeed amidst the flames of fire.
But no one 'midst one's poverty can e'er to bed retire.

1050. If all the destitutes will not renounce quite completely,
They will exhaust the salt and porridge of neighbour's pantry.

அதிகாரம்—106

இரவு

1. இரக்க இரத்தக்கார்க் காணின் ; கரப்பின்
அவர்பழி ; தம்பழி யன்று.

2. இன்பம் ஒருவற்கு இரத்தல் இரந்தவை
துன்பம் உறுஅ வரின்.

3. கரப்பிலா நெஞ்சின் கடனறிவார் முன்னின்(று)
இரப்பும்ஓர் ஏஎர் உடைத்து.

4. இரத்தலும் ஈதலே போலும் கரத்தல்
கனவிலும் தேற்றுதார் மாட்டு.

5. கரப்பிலார் வையகத் துண்மையால் கண்ணின்று
இரப்பவர் மேற்கொள் வது.

6. கரப்பிடும்பை இல்லாரைக் காணின் நிரப்பிடும்பை
எல்லாம் ஒருங்கு கெடும்.

7. இகழ்ந்தெள்ளாது ஈவாரைக் காணின் மகிழ்ந்துள்ளம்
உள்ளுள் உவப்ப துடைத்து.

8. இரப்பாரை இல்லாயின் ஈர்ங்கண்மா ஞாலம்
மரப்பாவை சென்றுவந் தற்று.

9. ஈவார்கண் என்னுண்டாம் தோற்றம் இரந்துகோள்
மேவார் இலாஅக் கடை ?

10. இரப்பான் வெகுளாமை வேண்டும்; நிரப்பிடும்பை
தானேயும் சாலும் கரி.

CHAPTER 106

MENDICANCY

1051. If you could find the proper persons, do beg of those ones.
The blame is theirs and not yours if naught is giv'n at once.

1052. Even the act of begging could be quite pleasant for one,
If all the things begged for could be without a pain given.

1053. Even to stand and beg before the dutiful persons who
Are blessed with hearts which refuse naught hath got a beauty true.

1054. Of those good men who withhold naught of alms even in dreams,
To beg for alms is as good as one's giving alms, it seems.

1055. Because there are on earth some men who withhold naught of alms
Others there are who stand before them with their opened palms.

1056. If men quite free from disease of refusal one could see,
Diseases all of one's own poverty will at once flee.

1057. They give without despising and with naught of words of scorn.
The one who sees them gets well-pleased, while inward joys are born.

1058. If there were none of beggars, men in cooling world of might
Will be quite like the wooden dolls which strut to left and right.

1059. What else could be the source of glory for the men who give,
If none of men were there to take to alms-taking to live?

1060. The one who hath been refused alms should not have wrath at all.
His painful poverty is itself proof of his own fall.

அதிகாரம்—107

இரவச்சம்

1. கரவாது உவந்தீயும் கண்ணன்னார் கண்ணும்
இரவாமை கோடி யுறும்.

2. இரந்தும் உயிர்வாழ்தல் வேண்டின் பரந்து
கெடுக உலகியற்றி யான்.

3. இன்மை இடும்பை இரந்துதீர் வாமென்னும்
வன்மையின் வன்பாட்ட தில்.

4. இடமெல்லாம் கொள்ளாத் தகைத்தே இடமில்லாக்
காலும் இரவொல்லாச் சால்பு.

5. தெண்ணீர் அடுபுற்கை யாயினும் தாள்தந்த(து)
உண்ணலி னூங்கினிய தில்.

6. ஆவிற்கு நீரென்று இரப்பினும் நாவிற்(கு)
இரவின் இளிவந்த தில்.

7. இரப்பன் இரப்பாரை எல்லாம் இரப்பிற்
கரப்பார் இரவன்மின் என்று.

8. இரவென்னும் ஏமாப்பில் தோணி கரவென்னும்
பார்தாக்கப் பக்கு விடும்.

9. இரவுள்ள உள்ளம் உருகும்; கரவுள்ள
உள்ளதூஉம் இன்றிக் கெடும்.

10. கரப்பவர்க்கு யாங்கொளிக்கும் கொல்லோ? இரப்பவர்
சொல்லாடப் போஒம் உயிர்!

CHAPTER 107

DREAD OF MENDICANCY

1061. To beg not e'en of those who are precious like one's own eye,
And who would conceal naught but give with joy is crore times high.

1062. If he who shaped this world hath so ordained that some men must
Subsist on alms alone, may he too wand'ring, go to dust!

1063. Naught else of hardness can equal the hardness which would say:
'By means of begging, all the pain of poverty we'll slay'.

1064. To hold the greatness of the men who would not beg at all,
Even in utmost need, is all the worlds' expanse too small!

1065. Naught else is sweeter than the gruel cooked in water pure,
Because it is the fruit of one's own earnest labour sure.

1066. Even if one should beg for draught of water for a cow,
Nothing of blot on tongue is there like e'en that begging love!

1067. I beg of all who beg that if they needs must beg at all,
Never to beg of those who hide and won't respond to call.

1068. If but this ill-built boat of begging runs aground on way
Upon one's refusal of alms, it will then split away.

1069. Even the thought of one's begging will melt away men's hearts.
The thought of alms refused will kill them, leaving naught of parts.

1070. The beggars' lives will flee the moment th' word of 'no' was heard,
We wonder where will bide the lives of those who spoke that word!

அதிகாரம்—108

கயமை

1. மக்களே போல்வர் கயவர்; அவரன்ன
ஒப்பாரி யாம்கண்ட தில்.

2. நன்றறி வாரிற் கயவர் திருவுடையர்
நெஞ்சத்து அவலம் இலர்.

3. தேவர் அனையர் கயவர் அவருந்தாம்
மேவன செய்தொழுக லான்.

4. அகப்பட்டி யாவாரைக் காணின் அவரின்
மிகப்பட்டுச் செம்மாக்கும் கீழ்.

5. அச்சமே கீழ்களது ஆசாரம் எச்சம்
அவாவுண்டேல் உண்டாம் சிறிது.

6. அறைபறை யன்னர் கயவர்தாம் கேட்ட
மறைபிறர்க்கு உய்த்துரைக்க லான்.

7. ஈர்ங்கை விதிரார் கயவர் கொடிறுடைக்கும்
கூன்கைய ரல்லா தவர்க்கு.

8. சொல்லப் பயன்படுவர் சான்றோர் ; கரும்புபோற்
கொல்லப் பயன்படும் கீழ்.

9. உடுப்பதூஉம் உண்பதூஉம் காணிற் பிறர்மேல்
வடுக்காண வற்றாகும் கீழ்.

10. எற்றிற் குரியர் கயவர்ஒன்று உற்றக்கால்
விற்றற் குரியர் விரைந்து!

CHAPTER 108

MEANNESS

1071. The mean ones are like human beings in their form and hue.
We haven't seen between two species such a likeness true.

1072. The base are better than the good who know the things of worth,
Because the base ones' minds know no compunctions on this earth.

1073. The base resemble angels who in high heavens do bide,
Because they too can act as their own whims and fancies guide.

1074. When they did meet the men of lesser recklessness than they,
The mean will excel in their folly and with conceit sway.

1075. With meaner ones their fear is motive force for conduct true.
Apart from that, a slight good comes thro' their self-seeking too.

1076. Because they carry secrets heard by them and broadcast all,
The base ones are the beaten drums; so do the wise men call.

1077. Except to men of clench'd fists who would break their jaws in twain,
The base would not shake off their moisen'd fingers, e'en a grain.

1078. The perfect ones would yield their good when told of one's own need.
The cane-like base will yield their good when crushed to death indeed.

1079. When men of meanness saw their neighbours fed and clothed too well,
They will just invent faults and on those faults and drawbacks dwell.

1080. The base men are but fit for selling themselves too quickly,
Should they but grieve; for what else then quite fitted can they be?

காமத்துப்பால்

PART THREE

ON LOVE

I. களவியல்

அதிகாரம்—109

தகையணங்குறுத்தல்

1. அணங்குகொல்? ஆய்மயில் கொல்லோ? கனங்குழை
மாதர்கொல் ? மாலுமென் நெஞ்சு.

2. நோக்கினாள் நோக்கெதிர் நோக்குதல் தாக்கணங்கு
தானைக்கொண் டன்ன துடைத்து.

3. பண்டறியேன் கூற்றென் பதனை ; இனியறிந்தேன்
பெண்டகையால் பேரமர்க் கட்டு.

4. கண்டா ருயிருண்ணும் தோற்றத்தாற் பெண்டகைப்
பேதைக் கமர்த்தன கண்.

5. கூற்றமோ ? கண்ணோ ? பிணையோ? மடவரல்
நோக்கமிம் மூன்றும் உடைத்து.

6. கொடும்புருவம் கோடா மறைப்பின் நடுங்கஞர்
செய்யல மன்இவள் கண்.

7. கடாஅக் களிற்றின்மேல் கட்படாம் மாதர்
படாஅ முலைமேல் துகில்.

8. ஒண்ணுதற் கோஒ உடைந்ததே ஞாட்பினுள்
நண்ணாரும் உட்குமென் பீடு.

9. பிணையேர் மடநோக்கும் நாணும் உடையாட்(கு)
அணிஎவனோ ஏதில தந்து ?

10. உண்டார்கண் அல்லது அடுநறாக் காமம்போல்
கண்டார் மகிழ்செய்தல் இன்று.

I. LOVE IN SECRET UNION

CHAPTER 109

HIS REACTIONS TO HER RAPTUROUS BEAUTY!

1081. I wonder if she's angel or a pea-hen of rare kind,
Or just a jewelled maid! I am thus wildered in my mind.

1082. When such a beauty reciprocates my look with her own glance,
She looks a fighting angel who with army doth advance!

1083. I have not known Yama before but now I see his form,
Which hath two big and battling eyes and female virtues' charm!

1084. Her eyes which seem to swallow lives of those who herself see,
Do jar with this good, artless maiden's feminine delicacy!

1085. Is it the Death-God or the eye or but a scared good hind?
Within the look of this good maid, all these three things I find!

1086. If her own cruel eye-brows curved still more and could conceal
This maiden's eyes, they cannot make me trembling pain to feel!

1087. The silken veil with which her breasts aggressive have been clad,
Is like the shroud which veils the eyes of rutting tusker mad!

1088. My might dreaded by foes ere e'en they reached the fields battling,
Alas, hath now upon her bright brow broke and gone rattling!

1089. She hath a pair of fawn-like eyes and she hath modesty.
How then could she thro' more of jewels obtain more beauty?

1090. The distilled juice will yield none else than those who drank it, glee,
Unlike the love which inebriates the men who simply see!

அதிகாரம்—110

குறிப்பறிதல்

1. இருநோக்கு இவளுண்கண் உள்ளது ஒருநோக்கு
நோய்நோக்கொன்று அந்நோய் மருந்து.

2. கண்களவு கொள்ளும் சிறுநோக்கம் காமத்திற்
செம்பாகம் அன்று ; பெரிது.

3. நோக்கினாள் ; நோக்கி இறைஞ்சினாள் ; அஃதவள்
யாப்பினுள் அட்டிய நீர்.

4. யானோக்குங் காலை நிலனோக்கும் ; நோக்காக்கால்
தானோக்கி மெல்ல நகும்.

5. குறிக்கொண்டு நோக்காமை யல்லால் ஒருகண்
சிறக்கணித்தாள் போல நகும்.

6. உறாஅ தவர்போல் சொலினும் செறாஅர்சொல்
ஒல்லை உணரப் படும்.

7. செறாஅச் சிறுசொல்லும் செற்றார்போல் நோக்கும்
உறாஅர்போன்று உற்றார் குறிப்பு.

8. அசையியற்கு உண்டாண்டோர் ஏஎர்யான் நோக்கப்
பசையினள் பைய நகும்.

9. ஏதிலார் போலப் பொதுநோக்கு நோக்குதல்
காதலார் கண்ணே உள.

10. கண்ணொடு கண்ணிணை நோக்கொக்கின் வாய்ச்சொற்கள்
என்ன பயனும் இல.

CHAPTER 110

READING HER HEART THRO' SIGNS

1091. Two-fold are they, the looks which bide within her painted eyes:
One look doth cause the pain for which the other's a balm so nice!

1092. The joy of e'en a moment's glance she steals is not only
A half of nuptial-joy but 'tis still more than that surely!

1093. She looked at me and looking thus, she blushed with drooping head.
And that's her nurt'ring water poured on love's good seedling bed!

1094. The while I look on her, she looks upon the ground; the while
I look not, she doth look on me and makes a gentle smile!

1095. Quite far from looking straight at me, she looked like viewing me
With just a shrinking eye and then she smiled so charmingly!

1096. Although they uttered scaring words like strangers, yet we could
Know them quite quickly as the words of friendly ones and good.

1097. The peevish words of pain and look of anger feigned reveal
The signs of lovers who as strangers feign and love conceal.

1098. While I do look at her, that gentle-natured maid doth melt
Within her soul and smileth: there a sign of hope is felt.

1099. The art of viewing each other like strangers unattached,
Is practised only by the tribe of lovers so well matched!

1100. When one's own eyes would meet her eyes in communicative way,
The words of mouth will not at all have aught of use or say!

அதிகாரம்—111

புணர்ச்சி மகிழ்தல்

1. கண்டுகேட் டுண்டுயிர்த்து உற்றறியும் ஐம்புலனும்
ஒண்டொடி கண்ணே உள.

2. பிணிக்கு மருந்து பிறமன் அணியிழை
தன்னேய்க்குத் தானே மருந்து.

3. தாம்வீழ்வார் மென்தோள் துயிலின் இனிதுகொல்
தாமரைக் கண்ணுன் உலகு ?

4. நீங்கின் தெறூஉம் ; குறுகுங்கால் தண்ணென்னும் ;
தீயாண்டுப் பெற்ருள் இவள் ?

5. வேட்ட பொழுதின் அவையவை போலுமே
தோட்டார் கதுப்பினுள் தோள்.

6. உறுதோ றுயிர்தளிர்ப்பத் தீண்டலாற் பேதைக்(கு)
அமிழ்தின் இயன்றன தோள்.

7. தம்மில் லிருந்து தமதுபாத்து உண்டற்ருல்
அம்மா அரிவை முயக்கு.

8. வீழும் இருவர்க்கு இனிதே வளியிடை
போழப் படாஅ முயக்கு.

9. ஊடல் உணர்தல் புணர்தல் இவைகாமம்
கூடியார் பெற்ற பயன்.

10. அறிதோ றறியாமை கண்டற்ருற் காமம்
செறிதோறும் சேயிழை மாட்டு.

CHAPTER 111

ELATION OVER THEIR EMBRACE-BLISS!

1101. All joys of five-fold sense of sight, the hearing, taste and smell,
And touch are found at once within this bracelet-maid to dwell!

1102. Diseases and their medicines are of contra nature, sure.
For pain this jewelled-maid hath caused is she herself the cure!

1103. I wonder if the bliss of heav'n of Lord of lotus-eyes,
Is more than that of sleeping in their loved ones' arms no nice!

1104. From where did she obtain this fire which burneth me when I
Leave off its place and which doth cool me when I reach it nigh?

1105. The joy of shoulders of this maid of locks of flow'r-fragrance,
Is like enjoying whate'er, whate'er objects liked at once!

1106. Each time I do embrace the shoulders of this artless maid,
My soul's refreshed by them because they are ambrosia-made!

1107. The embrace-bliss of this fair maid is like the joy of one
Who lives in own house on one's share, with all other shares given!

1108. 'Tis bliss for both the lovers locked in such an embrace close,
That e'en the breeze penetrates not between them, when it blows!

1109. The quarrel feigned, the quick relenting and embrace, these three,
Are gains enjoyed by both the lovers who have met sweetly.

1110. Each time they learn anew, their whilom want of ken they know.
Each time I embrace her, with her own nuptial-bliss 'tis so!

அதிகாரம்—112

நலம்புனைந்துரைத்தல்

1. நன்னீரை வாழி ; அனிச்சமே ! நின்னினும்
மென்னீரள் யாம்வீழ் பவள்.

2. மலர்காணின் மையாத்தி நெஞ்சே ! இவள்கண்
பலர்காணும் பூவொக்கும் என்று.

3. முறிமேனி முத்தம் முறுவல் வெறிநாற்றம்
வேலுண்கண் வேய்த்தோ ளவட்கு.

4. காணிற் குவளை கவிழ்ந்து நிலனோக்கும்
மாணிழை கண்ணொவ்வேம் என்று.

5. அனிச்சப்பூக் கால்களையாள் பெய்தாள் ; நுசுப்பிற்கு
நல்ல படாஅ பறை.

6. மதியும் மடந்தை முகனும் அறியா
பதியிற் கலங்கிய மீன்.

7. அறுவாய் நிறைந்த அவிர்மதிக்குப் போல
மறுவுண்டோ மாதர் முகத்து ?

8. மாதர் முகம்போல் ஒளிவிட வல்லையேற்
காதலை ; வாழி மதி !

9. மலரன்ன கண்ணாள் முகமொத்தி யாயின்
பலர்காணத் தோன்றல் மதி !

10. அனிச்சமும் அன்னத்தின் தூவியும் மாதர்
அடிக்கு நெருஞ்சிப் பழம்.

CHAPTER 112

DESCRIPTION OF HER DELICATE BEAUTY

1111. Oh hail, Anichcha flower! you are of extreme delicacy.
The maid I embrace is of greater delicacy, you see!

1112. My mind! Quite falsely thou didst think that all the flowers seen
By all the men, her eyes resemble: thou hast confused been!

1113. The frame of this good, bamboo-shouldered maid is gold in hue;
She smells fragrant; her teeth are pearls; and dyed-eyes, dart-like too.

1114. Could it but see, the lotus-blue with droop'd head would descry
The ground and wail: 'we resemble not this jewell'd maiden's eye.'

1115. She did not nip their stalks and wore Anichcha flow'rs on hair.
For her own delicate waist thus crushed, the cheering drums wont't blare!

1116. The stars not knowing which is moon and which the maiden's face,
Have got bewilder'd; hence they are just quiv'ring in their place!

1117. Like spots on bright, full moon that's waxed from waning moon on high
Are there too spots upon the good face of the maidens shy?

1118. O, hail thee moon! If only thou couldst irradiating shine
E'en like my loving maiden's face, thou shalt have love of mine!

1119. O, moon! If thou wouldst resemble face of this good, flow'r-eyed maid,
Show not thyself so as to be by all men-folk espied!

1120. The soft Anichcha and the down of swans spread on the route,
Do prick the feet of maids, even like harsh Nerunji fruit!

அதிகாரம்—113

காதற் சிறப்புரைத்தல்

தலைமகன்

1. பாலொடு தேன்கலந் தற்றே பணிமொழி
வாலெயிறு ஊறிய நீர்.

2. உடம்பொடு உயிரிடை என்னமற்று அன்ன
மடந்தையொடு எம்மிடை நட்பு.

3. கருமணியிற் பாவாய்நீ போதாயாம் வீழும்
திருநுதற்கு இல்லை இடம்.

4. வாழ்தல் உயிர்க்கன்னள் ஆயிழை ; சாதல்
அதற்கன்னள் நீங்கு மிடத்து.

5. உள்ளுவன் மன்யான் மறப்பின் மறப்பறியேன்
ஒள்ளமர்க் கண்ணாள் குணம்.

தலைமகள்

6. கண்ணுள்ளிற் போகார் ; இமைப்பிற் பருவரார் ;
நுண்ணியரெம் காத லவர்.

7. கண்ணுள்ளார் காத லவராகக் கண்ணும்
எழுதேம் கரப்பாக் கறிந்து.

8. நெஞ்சத்தார் காத லவராக வெய்துண்டல்
அஞ்சுதும் வேபாக் கறிந்து.

9. இமைப்பிற் கரப்பாக் கறிவல்; அனைத்திற்கே
ஏதிலர் என்னுமிவ் வூர்.

10. உவந்துறைவர் உள்ளத்துள் என்றும்; இகந்துறைவர் ;
ஏதிலர்; என்னுமிவ் வூர்.

CHAPTER 113

EXPATIATION ON LOVE'S EXCELLENCE

HE

1121. The liquid springing from the mouth of soft-tongued, white-teeth'd maid,
Is sweet like milk and honey which have been into a mixture made!

1122. The bond of friendship which united me with this damsel
Is like the bond which bindeth body with a soul so well!

1123. O, thou the Image in the pupil of my eyes, vacate
Thy place, since there's no room for my own fair-browed, beloved mate!

1124. This maid of choicest jewels is my life when she's with me.
But, when she doth depart from me, my death she proves to be!

1125. If only I had forgot her, rememb'ring I should try.
I've ne'er forgot the virtues of this maid of bright, dart-eye!

SHE

1126. The one who is my lover is so subtle in his form,
That my own eyes he leaves not and when winked, he feels no harm!

1127. Paint not myself my eyes because therein my lover doth bide,
And since I want him not even for that short while to hide!

1128. I am afraid to consume aught of food that's hot, lest he,
My lord of love who bides in my own bosom burnt should be!

1129. Not e'en a wink of sleep have I, lest he should hide and lo,
For my own sleepless state, this town would blame him as my foe!

1130. Within my heart rejoicing well dwelleth my lover aye,
While all the town doth cry: 'loveless he left and strays away'!

அதிகாரம்—114

நாணுத்துறவுரைத்தல்

தலைமகன்

1. காமம் உழந்து வருந்தினார்க் கேமம்
மடலல்லது இல்லை வலி.

2. நோனா உடம்பும் உயிரும் மடலேறும்
நாணினை நீக்கி நிறுத்து.

3. நாணொடு நல்லாண்மை பண்டுடையேன்; இன்றுடையேன்
காமுற்றார் ஏறும் மடல்.

4. காமக் கடும்புனல் உய்க்குமே நாணொடு
நல்லாண்மை யென்னும் புணை.

5. தொடலைக் குறுந்தொடி தந்தாள் மடலொடு
மாலை யுழக்கும் துயர்.

6. மடலூர்தல் யாமத்தும் உள்ளுவேன்; மன்ற
படலொல்லா பேதைக்கென் கண்.

7. கடலன்ன காமம் உழந்தும் மடலேறாப்
பெண்ணிற் பெருந்தக்க தில்.

தலைமகள்

8. நிறையரியர் மன்னளியர் என்னாது காமம்
மறையிறந்து மன்று படும்.

9. அறிகிலார் எல்லாரும் என்றேயென் காமம்
மறுகில் மறுகும் மருண்டு.

10. யாம்கண்ணிற் காண நகுப அறிவில்லார்
யாம்பட்ட தாம்படா வாறு.

CHAPTER 114

ABANDONING THE RESERVE

HE

1131. Naught else of help is quite as strong as mounting th' palm-leaf horse,
For them who have been steeped in sex and now who feel remorse.

1132. Renouncing shame, my body and my soul which can't endure,
Have now decided I should mount the palm-leaf horse as cure.

1133. I once did own a sense of shame and manliness so great.
But now I own the palm-leaf horse, which suits the sex-mad state.

1134. The raft of sense of shame and rarest manliness I had,
Have been quite swept off by the surging tides of passion mad.

1135. The palm-leaf horse and pangs of twilight-love by which I'm stung,
Are gifts indeed from her of bangles like the garlands strung.

1136. In thought of thy good, artless maid, my eyes to sleep won't wink.
Hence, on my riding palm-leaf horse, in midnight too I think.

1137. Naught else is grand and noble like the fair sex which rides not
The palm-leaf horse, although 'tis swirled in sea of passion hot.

SHE

1138. 'These ones are highly chaste and need my help'—thinks not our love,
Which rends its veil of secrecy and roams in public now.

1139. 'Not one hath so far known me'—saying thus my passion strong,
Doth stalk this town's good streets in confusion and reels along.

1140. The fools do jest and laugh at us that our own eyes may see,
Because they haven't endured all the pain endured have we.

அதிகாரம்—115

அலரறிவுறுத்தல்

தலைமகன்

1. அலரெழ ஆருயிர் நிற்கும் ; அதனைப்
பலரறியார் பாக்கியத் தால்.

2. மலரன்ன கண்ணாள் அருமை யறியா(து)
அலரெமக்கு ஈந்ததிவ் வூர்.

3. உருஅதோ ஊரறிந்த கௌவை? அதனைப்
பெருஅது பெற்றன்ன நீர்த்து.

4. கவ்வையாற் கவ்விது காமம் : அதுவின்றேல்
தவ்வென்னும் தன்மை இழந்து.

5. களித்தொறும் கள்ளுண்டல் வேட்டற்றாற் காமம்
வெளிப்படுந் தோறும் இனிது.

தலைமகள்

6. கண்டது மன்னும் ஒருநாள்; அலர்மன்னும்
திங்களைப் பாம்புகொண் டற்று.

7. ஊரவர் கௌவை எருவாக அன்னைசொல்
நீராக நீளுமிந் நோய்.

8. நெய்யால் எரிநுதுப்பேம் என்றற்றால் கௌவையாற்
காமம் நுதுப்பேம் எனல்.

9. அலர்நாண ஒல்வதோ அஞ்சலோம் பென்றார்
பலர்நாண நீத்தக் கடை.

10. தாம்வேண்டின் நல்குவர் காதலர் : யாம்வேண்டும்
கௌவை எடுக்குமிவ் வூர்.

CHAPTER 115

REVEALING THE RUMOURS

HE

1141. Sustaining stands my precious life by these rumours afloat.
'Tis my good luck that no one knows that ; o'er this fact I gloat.

1142. This town,not knowing th' worth and rareness of this flow'r-eyed maid,
Hath linked her name with mine and set afloat all rumours wide.

1143. Is not this scandal widely spread throughout this town, so fine,
Because I feel like having her, although she's not yet mine ?

1144. My love doth blossom forth by means of rumour which doth rise.
Sans it, my love its nature would forfeit and shrink in size.

1145. The more one drinks, the more one craves for sweet, delicious wine.
The more disclosure means the more of love delicious mine.

SHE

1146. I did but meet and saw him only once at all that day.
The scandals spread as though hath Raghu swollow'd th' moon as prey.

1147. Manured so much and matured by the scandals of this town,
And water'd by my mother's frown, my love-disease hath grown.

1148. To say that 'we would extinguish their love by scandals strong',
Is like their saying, 'we shall quench with ghee the fire-flame long'.

1149. How could myself e'er feel ashamed of rumours of this town,
By him who said 'fear not' when I've been, shunned by all, let down?

1150. This town doth spread and float the scandals which we so much need.
Hence our own lord would willing be to grant our wish indeed.

II. கற்பியல்

அதிகாரம்—116

பிரிவாற்றாமை

1. செல்லாமை யுண்டேல் எனக்குரை ; மற்றுநின்
வல்வரவு வாழ்வார்க் குரை.

2. இன்கண் உடைத்தவர் பார்வல்; பிரிவஞ்சும்
புன்கண் உடைத்தாற் புணர்வு.

3. அரிதரோ தேற்றம் அறிவுடையார் கண்ணும்
பிரிவோ ரிடத்துண்மை யான்.

4. அளித்தஞ்சல் என்றவர் நீப்பின் தெளித்தசொல்
தேறியார்க் குண்டோ தவறு ?

5. ஓம்பின் அமைந்தார் பிரிவோம்பல் ; மற்றவர்
நீங்கின் அரிதாற் புணர்வு.

6. பிரிவுரைக்கும் வன்கண்ண ராயின் அரிதவர்
நல்குவர் என்னும் நசை.

7. துறைவன் துறந்தமை தூற்றுகொல் முன்கை
இறையிறவா நின்ற வளை ?

8. இன்னாது இனன்இல்ஊர் வாழ்தல்; அதனினும்
இன்னாது இனியார்ப் பிரிவு.

9. தொடிற்சுடின் அல்லது காமநோய் போல
விடிற்சுடல் ஆற்றுமோ தீ ?

10. அரிதாற்றி அல்லல்நோய் நீக்கிப் பிரிவாற்றிப்
பின்னிருந்து வாழ்வார் பலர்.

II. LOVE IN SACRED WEDLOCK

CHAPTER 116

UNENDURABLE SEPARATION

1151. The news alone about thy non-departure hence, tell me.
Do tell about thy quick return to those alive who'd be.

1152. His sight itself was pleasing then because of promis'd bliss.
His embrace now is sad since himself I'm afraid I'll miss.

1153. How can we trust the words of one, since even he who knows
All things about myself, sometimes doth leave me here and goes.

1154. If even he who graciously had told us, 'fear not,' could
Depart, there is no blame for those who trusted words so good.

1155. If you would just protect my life, protect against my lord
Myself leaving; but if he left, our meeting 'gain is barred.

1156. If he should prove so cruel as to bid me now adieu,
Quite hard's the hope indeed that he would come and love renew.

1157. The bangles 'round my thinning wrists by gliding off would tell
My own lover hath left me all alone, bidding farewell.

1158. The life in town with no kinsmen for one is pain so hard.
A greater pain is parting from one's much-beloved lord.

1159. Save that it will quite singe when touch'd, will e'en this fire, do say,
Singe like the fire of love when you have left it far away?

1160. Many are there who bear the parting and the pain thus caused,
And who have endured separation and survived days thus passed.

அதிகாரம்—117

படர்மெலிந்திரங்கல்

1. மறைப்பேன்மன் யானிஃதோ நோயை இறைப்பவர்க்(கு)
ஊற்றுநீர் போல மிகும்.

2. கரத்தலும் ஆற்றேனிந் நோயைநோய் செய்தார்க்(கு)
உரைத்தலும் நாணுத் தரும்.

3. காமமும் நாணும் உயிர்காவாத் தூங்குமென்
நோனா உடம்பின் அகத்து.

4. காமக் கடல்மன்னும் உண்டே; அதுநீந்தும்
ஏமப் புணைமன்னும் இல்.

5. துப்பின் எவனாவர் மற்கொல் துயர்வரவு
நட்பினுள் ஆற்று பவர்.

6. இன்பங் கடல்மற்றுக் காமம் அஃதடுங்கால்
துன்பம் அதனிற் பெரிது.

7. காமக் கடும்புனல் நீந்திக் கரைகாணேன்
யாமத்தும் யானே உளேன்.

8. மன்னுயி ரெல்லாம் துயிற்றி அளித்துஇரா
என்னல்ல தில்லை துணை.

9. கொடியார் கொடுமையின் தாம்கொடிய இந்நாள்
நெடிய கழியும் இரா.

10. உள்ளம்போன்று உள்வழிச் செல்கிற்பின் வெள்ளநீர்
நீந்தல மன்னோஎன் கண்.

CHAPTER 117

BEWAILING THE PANGS OF LOVE-SICKNESS

1161. I fain would conceal all this love-disease but this would swell,
And surge like water which the people pump out from spring-well.

1162. Neither can I this love-disease conceal or well restrain.
Nor can myself for shame, to him who caused it, now complain.

1163. Within my frame which can't endure, upon the shoulder-pole
Of my own life hang pois'd on ends, my love and shame of soul.

1164. What now I see spread out before me is a Passion-Sea.
But naught of safety-raft with which to cross it, lies with me.

1165. The men who as our friends do yield us naught but griefs and woes,
What more of harm would not they yield, should they behave as foes ?

1166. When joyed with my own lord, is love an ocean wide of bliss.
Much bigger than that ocean is love's grief when him I miss.

1167. Across the wildest floods of passion I have swum and seen
No shores at all. In midnight too a forlorn soul I've been.

1168. This gracious Night which all beings alive hath lulled to sleep,
No one but myself for her friend and fellow now doth keep.

1169. More cruel than the cruelties of my own cruel lord,
Are all the nights these days, because they are too long and hard.

1170. If th' eyes of mine e'en like my mind could reach and descry him,
There won't be aught of need for them the tearful floods to swim.

அதிகாரம்—118

கண்விதுப்பழிதல்

1. கண்தாம் கலுழ்வ தெவன்கொலோ தண்டாநோய்
தாங்காட்ட யாங்கண் டது ?

2. தெரிந்துணரா நோக்கிய உண்கண் பரிந்துணராப்
பைதல் உழப்ப தெவன் ?

3. கதுமெனத் தாம்நோக்கித் தாமே கலுழும்
இதுநகத் தக்க துடைத்து.

4. பெயலாற்ரு நீருலந்த உண்கண் உயலாற்ரு
உய்வில்நோய் என்கண் நிறுத்து.

5. படலாற்ரு பைதல் உழக்கும் கடலாற்ருக்
காமநோய் செய்தஎன் கண்.

6. ஓஒ இனிதே எமக்கிந்நோய் செய்தகண்
தாஅம் இதற்பட் டது.

7. உழந்துழந்து உள்நீர் அறுக விழைந்திழைந்து
வேண்டி யவர்க்கண்ட கண்.

8. பேணது பெட்டார் உளர்மன்ஞே ? மற்றவர்க்
காணது அமைவில கண்.

9. வாராக்கால் துஞ்சா ; வரின்துஞ்சா ; ஆயிடை
ஆரஞர் உற்றன கண்.

10. மறைபெறல் ஊரார்க்கு அரிதன்ருல் எம்போல்
அறைபறை கண்ணு ரகத்து.

CHAPTER 118

WASTING OF HER EYES THRO' WISTFUL LONGING

1171. It was my eyes which showed him first to me and also gave
This ceaseless grief and wherefore should those eyes now cry and crave?

1172. Why should my pair of painted eyes in sorrow now be steeped,
Sans regrets for their having then at him thoughtlessly leaped ?

1173. The self-same eyes which once did flash at him are now crying.
This act of theirs is so funny that one can't help laughing.

1174. These eyes, the cause of ceaseless griefs by which I all but died,
Have cried themselves so hoarse that their own tearful-springs have dried.

1175. My eyes, the cause of passion which is vaster than the sea,
Are themselves steep'd in griefs and pain and wailing sleeplessly.

1176. Aha ! Delights it me to see the self-same eyes which caused
This love-sickness to me, by sleepless sorrows being tossed.

1177. May my own eyes which cast their wistful, ling'ring look on him
That day, well pine and pine and have a tear-dried state so dim.

1178. Without just seeing him, my eyes will have contentment not.
Are there such ones who seek the things which should not be so sought?

1179. They sleep not while expecting and while with him too, sleep not.
And either way my eyes have griefs too hard to bear and hot.

1180. The secrets in the hearts of ones like me of tell-tale eyes,
Are not so hard to know for all this town, if but it tries.

அதிகாரம்—119

பசப்புறுபருவரல்

1. நயந்தவர்க்கு நல்காமை நேர்ந்தேன்; பசந்தஎன்
பண்பியார்க் குரைக்கோ பிற ?

2. அவர்தந்தார் என்னும் தகையால் இவர்தந்தென்
மேனிமேல் ஊரும் பசப்பு.

3. சாயலும் நாணும் அவர்கொண்டார் கைம்மாறு
நோயும் பசலையும் தந்து.

4. உள்ளுவன் மன்யான்; உரைப்பது அவர்திறமாற்
கள்ளம் பிறவோ பசப்பு.

5. உவக்காணெம் காதலர் செல்வார் இவக்காணென்
மேனி பசப்பூர் வது.

6. விளக்கற்றம் பார்க்கும் இருளேபோல் கொண்கன்
முயக்கற்றம் பார்க்கும் பசப்பு.

7. புல்லிக் கிடந்தேன் புடைபெயர்ந்தேன் ; அவ்வளவில்
அள்ளிக்கொள் வற்றே பசப்பு.

8. பசந்தாள் இவளென்ப தல்லால் இவளைத்
துறந்தார் அவரென்பார் இல்.

9. பசக்கமன் பட்டாங்கொல் மேனி நயப்பித்தார்
நன்னிலையர் ஆவர் எனின் !

10. பசப்பெனப் பேர்பெறுதல் நன்றே நயப்பித்தார்
நல்காமை தூற்றார் எனின் !

CHAPTER 119

PAINFUL REFLECTIONS ON HER PALLID HUE

1181. I gave my consent then for my own beloved lord's absence.
To whom else can I now complain of pallid hue intense?

1182. So proud of having been produced by him doth pallor sit,
And spreads upon my body and doth ride roughshod o'er it!

1183. He took my beauty and my shame when he did bid adieu,
And gave in turn to me this love-sickness and pallid hue.

1184. My thought he fills and all his virtues are my talks' good theme.
And yet hath come this silky hue; what is this treach'rous scheme?

1185. See how my lover leaves me there and see how here doth cleave
Upon my frame and spreads the pallid hue, making me grieve!

1186. Just as doth darkness lie in wait for th' weakness of the lamp,
The pallor hopes for something my husband's embrace, to damp.

1187. I lay well-locked in his embrace and hardly turned aside,
When pallor that could gathered be, spread on my body wide.

1188. Except that they do reproach me for having pallid look,
There is no one to proclaim that this lady he forsook.

1189. May well be charged my own body for e'er with pallor strong,
If only he who parted with my leave could prosper long!

1190. To earn the name of 'pallor-dame' is good indeed for me,
If my good husband's want of love would not derided be!

அதிகாரம்—120

தனிப்படர்மிகுதி

1. தாம்வீழ்வார் தம்வீழப் பெற்றவர் பெற்ருரே
காமத்துக் காழில் கனி.

2. வாழ்வார்க்கு வானம் பயந்தற்ருல் வீழ்வார்க்கு
வீழ்வார் அளிக்கும் அளி.

3. வீழுநர் வீழப் படுவார்க்கு அமையுமே
வாழுநம் என்னும் செருக்கு.

4. வீழப் படுவார் கெழீஇயிலர் தாம்வீழ்வார்
வீழப் படாஅர் எனின்.

5. நாம்காதல் கொண்டார் நமக்கெவன் செய்பவோ
தாம்காதல் கொள்ளாக் கடை ?

6. ஒருதலையான் இன்னுது காமங்காப் போல
இருதலை யானும் இனிது.

7. பருவரலும் பைதலும் காணுன்கொல் காமன்
ஒருவர்கண் நின்ருெழுகு வான் ?

8. வீழ்வாரின் இன்சொல் பெருஅ துலகத்து
வாழ்வாரின் வன்கணுர் இல்.

9. நசைஇயார் நல்கார் எனினும் அவர்மாட்(டு)
இசையும் இனிய செவிக்கு.

10. உருஅர்க் குறுநோய் உரைப்பாய் கடலைச்
செருஅஅய் ; வாழிய நெஞ்சு.

CHAPTER 120

SOLILOQUY ON HER SOLITARY PINING

1191. The ones alone who love and who are loved in turn with care,
Are bless'd with joy of eating seedless fruits of love too rare.

1192. The grace bestowed on beloved ones by their own true lovers,
Resembles for such spouses on this earth heavenly show'rs.

1193. Indeed the pride is just, which makes them declare ' live we shall '
When they got back the love of their husbands they loved so well.

1194. Although the rest of chastest wives might greet them with esteem,
The wives who lack their husbands' love are not of luck supreme.

1195. What kind of joys can I expect from my husband, if he,
As I myself do love him, could not give his love to me ?

1196. Unilateral love is pain. Indeed, 'tis sweet for soul
To have the mutual love like th' balanced ends of shoulder-pole.

1197. Since he abides in me alone and since he's played mischief,
Could it be true that Cupid knoweth naught of my own grief ?

1198. No one is there of harder heart than wives who biding live
Upon this earth, unblest with words of love which husbands give.

1199. Although with love my beloved husband myself would not greet,
In my own ears th' words of praise about him sound so sweet.

1200. Bless thee, O mind ! Thou hadst better close up the depths of sea
Of griefs rather than telling men who have no sympathy !

அதிகாரம்—121

நினைந்தவர்புலம்பல்

தலைமகன்

1. உள்ளினும் தீராப் பெருமகிழ் செய்தலாற்
கள்ளினும் காமம் இனிது.

2. எனைத்தொன்று இனிதேகாண் காமம்தாம் வீழ்வார்
நினைப்ப வருவதொன் றில்.

தலைமகள்

3. நினைப்பவர் போன்று நினையார்கொல்! தும்மல்
சினைப்பது போன்று கெடும்!

4. யாமும் உளேம்கொல் அவர்நெஞ்சத்து எம்நெஞ்சத்(து)
ஓஒ உளரே அவர்?

5. தம்நெஞ்சத்து எம்மைக் கடிகொண்டார் நாணார்கொல்
எம்நெஞ்சத்து ஓவா வரல்?

6. மற்றியான் என்னுளேன் மன்னோ? அவரொடுயான்
உற்றநாள் உள்ள உளேன்.

7. மறப்பின் எவனாவன் மற்கொல்; மறப்பறியேன்
உள்ளினும் உள்ளம் சுடும்.

8. எனைத்து நினைப்பினும் காயார்; அனைத்தன்றோ
காதலர் செய்யும் சிறப்பு?

9. விளியுமென் இன்னுயிர் வேறல்லம் என்பார்
அளியின்மை ஆற்ற நினைந்து.

10. விடாஅது சென்றாரைக் கண்ணினாற் காணப்
படாஅதி; வாழி மதி!

CHAPTER 121

LAMENTATIONS OVER MEMORIES OF LOVE

HE

1201. Much sweeter is the sex than wine, because even when thought,
One's love doth yield supreme delight to one, which end hath not.

1202. There's naught of grief when one doth think of one's good, beloved wife.
Hence when 'tis viewed from whate'er angle, sex is sweet in life.

SHE

1203. My sneeze died out, although sensation of a sneeze I got.
Could e'er it be of me he started thinking, but forgot ?

1204. Abideth he in my own heart for ever and always well.
Have I too got inside his heart a place wherein to dwell ?

1205. He hath his heart well fortified against my soul's entry.
Is he not quite ashamed my heart to enter ceaselessly ?

1206. The happy mem'ries of the days I've spent with him as wife,
Alone sustain my life; without them how would be my life ?

1207. With all mem'ries of joyful days my heart is burnt by th' thought
Of his departure. What would happen, if I them forgot ?

1208. However much I think of him, my lord is not angry.
Is not this thing the measure of love and honour shown to me ?

1209. In deep and constant thought of his own want of grace just now,
I waste my life, since he had said 'we both are one, O love'.

1210. That my own eyes may see him who hath sped not from my heart,
Hail thee, O moon! Thou shalt not from the sky just now depart!

அதிகாரம்—122

கனவுநிலையுரைத்தல்

1. காதலர் தூதொடு வந்த கனவினுக்(கு)
யாதுசெய் வேன்கொல் விருந்து?

2. கயலுண்கண் யானிரப்பத் துஞ்சிற் கலந்தார்க்(கு)
உயலுண்மை சாற்றுவேன் மன்.

3. நனவினால் நல்கா தவரைக் கனவினாற்
காண்டலின் உண்டென் உயிர்.

4. கனவினான் உண்டாகும் காமம் நனவினான்
நல்காரை நாடித் தரற்கு.

5. நனவினாற் கண்டதூஉம் ஆங்கே கனவுந்தான்
கண்ட பொழுதே இனிது.

6. நனவென ஒன்றில்லை யாயின் கனவினாற்
காதலர் நீங்கலர் மன்.

7. நனவினால் நல்காக் கொடியார் கனவினால்
என்னெம்மைப் பீழிப் பது?

8. துஞ்சுங்கால் தோள்மேல ராகி விழிக்குங்கால்
நெஞ்சத்த ராவர் விரைந்து.

9. நனவினால் நல்காரை நோவர் கனவினாற்
காதலர்க் காணா தவர்!

10. நனவினால் நம்நீத்தார் என்பர் கனவினாற்
காணார்கொல் இவ்வூ ரவர்!

CHAPTER 122

NARRATING HER NOCTURNAL DREAMS

SHE

1211. Wherewith shall I prepare a feast and entertain that vision,
Which hath now visited me with my own husband's love-mission!

1212. If but my painted, fish-like eyes when begged by me would sleep,
I could then tell him in my dreams about my suff'rings deep.

1213. His form, who doth not favour me throughout my wakeful days,
I see in dreams because of which my life subsists always.

1214. Since my good dream doth fetch him whom in wakeful state I miss,
In my own dreaming state also, there is for me some bliss.

1215. It was a bliss in wakefulness when we did meet and mate.
It is a bliss when we do meet and mate in dreaming state.

1216. If there could not be such a thing as day or wakefulness,
During my dreams my lord won't part but myself he would bless.

1217. That cruel one who, while I keep awake would not please me,
Myself in my own dreams of night by what right tortures he?

1218. During my sleep doth he enjoy my shoulders' embrace close.
During my wakefulness he hastens into my heart and goes.

1219. The wives who do not see their beloved lords in dreams, reproach
That my husband, in wakefulness to grace me won't approach.

1220. The ladies of this town accuse him of deserting me
In wakefulness, because his dream-visits they cannot see!

அதிகாரம்—123

பொழுதுகண்டிரங்கல்

தலைமகள்

1. மாலையோ அல்லை ; மணந்தார் உயிருண்ணும்
வேலைநீ ; வாழி பொழுது!

2. புன்கண்ணை; வாழி மருள்மாலை! எங்கேள்போல்
வன்கண்ண தோநின் துணை ?

3. பனியரும்பிப் பைதல்கொள் மாலை துனியரும்பித்
துன்பம் வளர வரும்.

4. காதலர் இல்வழி மாலை கொலைக்களத்(து)
ஏதிலர் போல வரும்.

5. காலைக்குச் செய்தநன் றென்கொல்? எவன்கொல்யான்
மாலைக்குச் செய்த பகை ?

6. மாலைநோய் செய்தல் மணந்தார் அகலாத
காலை யறிந்த திலேன்.

7. காலை யரும்பிப் பகலெல்லாம் போதாகி
மாலை மலருமிந் நோய்.

8. அழல்போலும் மாலைக்குத் தூதாகி ஆயன்
குழல்போலும் கொல்லும் படை.

9. பதிமருண்டு பைத லுழக்கும் மதிமருண்டு
மாலை படர்தரும் போழ்து.

10. பொருள்மாலை யாளரை உள்ளி மருள்மாலை
மாயுமென் மாயா உயிர்.

CHAPTER 123

LAMENTATIONS AT EVENTIDE

SHE

1221. Bless thee, thou Eventide! Thou art no more a day-time's part.
Thou art but all the married women's life-consuming dart.

1222. Hail thee confounded Eventide! Too dim are eyes of thine.
Is thy own help-mate also hard of heart like lord of mine?

1223. The twilight which did trembling come and dim in days of yore,
Doth bring me now a great aversion and of sorrows more.

1224. Arriveth now this eventide when my own lord's away,
Just like the enemies who approach the slaughter-ground to slay.

1225. What is the good that I have done to morning and what harm
Have I to ev'ning done, that they have changed their nat'ral form?

1226. How wish myself that I had known before my wedded spouse
Had left me, that this eventide could all my griefs arouse!

1227. A tiny bud in dawn and slowly blowing all day long,
Doth blossom forth in twilight time this passion-sickness strong.

1228. A mortal weapon which could make my soul my body leave,
Doth reach in shape of shepherd's flute, heralding fire-like eve.

1229. When spreads itself this twilight which confounds me, ev'rywhere,
It will confound the whole of this town too, with grief so rare.

1230. My life surviving still, is lost during this wild'ring eve,
In constant thought of him, for wealth with craze who me did leave.

அதிகாரம்—124

உறுப்புநலனழிதல்

தோழி தலைமகட்கு

1. சிறுமை நமக்கொழியச் சேண்சென்றார் உள்ளி
நறுமலர் நாணின கண்.

2. நயந்தவர் நல்காமை சொல்லுவ போலும்
பசந்து பனிவாரும் கண்.

3. தணந்தமை சால அறிவிப்ப போலும்
மணந்தநாள் வீங்கிய தோள்.

4. பணைநீங்கிப் பைந்தொடி சோரும் துணைநீங்கித்
தொல்கவின் வாடிய தோள்.

5. கொடியார் கொடுமை யுரைக்கும் தொடியொடு
தொல்கவின் வாடிய தோள்.

தலைமகள்

6. தொடியொடு தோள்நெகிழ நோவல் அவரைக்
கொடியரெனக்கூறல் நொந்து.

7. பாடு பெறுதியோ நெஞ்சே! கொடியார்க்கென்
வாடுதோள் பூசல் உரைத்து.

தலைமகன்

8. முயங்கிய கைகளை ஊக்கப் பசந்தது
பைந்தொடிப் பேதை நுதல்.

9. முயக்கிடைத் தண்வளி போழப் பசப்புற்ற
பேதை பெருமழைக் கண்.

10. கண்ணின் பசப்போ பருவரல் எய்தின்றே
ஒண்ணுதற் செய்தது கண்டு.

CHAPTER 124

LOSS OF BEAUTY OF HER LIMBS

HER MAID TO HER

1231. He left us here to pine in grief, upon a tour distant.
Thine eyes grown dim in thought of him do shy at flow'rs fragrant.

1232. It looks as though thy pale and dimming, tearful eyes display,
And advertise the want of grace in thine husband away.

1233. Thy shoulders huge which had expanded on thy nuptial night,
Do shrink just now and would, methinks, well publicise his flight.

1234. Thy shoulders which, with thy own life-mate's parting lost their old,
Good beauty, now have shrunk and could not hold their bracelets gold.

1235. While fades thy beauty old and while thy bracelets lose their size,
The hardness of thy cruel lord, thy shoulders advertise.

SHE

1236. With shoulders shrunk and bracelets loose, I grieve and regret hard,
Since thou describest him as cruel, him who is my lord.

1237. O, mind ! Will not thou glory gain by telling my cruel
Husband how my own shoulders fade and how do rumours swell.

HE

1238. Her arms in embrace locked with me I slightly loosened once :
The forehead of this bangled, artless damsel paled on hence.

1239. A gentle breeze did pierce and part us both in close embrace.
This artless lady's large and cool eyes 'gan to pale apace.

1240. On seeing, how her forehead got the pallor more quickly,
The less quick pallor of her eyes grieved on and felt sickly.

அதிகாரம்—125

நெஞ்சொடுகிளத்தல்

தலைமகள்

1. நினைத்தொன்று சொல்லாயோ நெஞ்சே? எனைத்தொன்றும்
எவ்வநோய் தீர்க்கு மருந்து.

2. காதல் அவரில ராகநீ நோவது
பேதைமை வாழிஎன் நெஞ்சு.

3. இருந்துள்ளி என்பரிதல்? நெஞ்சே! பரிந்துள்ளல்
பைதல்நோய் செய்தார்கண் இல்.

4. கண்ணும் கொளச்சேறி நெஞ்சே! இவையென்னைத்
தின்னும் அவர்க்காண லுற்று.

5. செற்றார் எனக்கை விடலுண்டோ நெஞ்சே!யாம்
உற்றால் உறாஅ தவர்?

6. கலந்துணர்த்தும் காதலர்க் கண்டாற் புலந்துணராய்
பொய்க்காய்வு காய்தி;என் நெஞ்சு!

7. காமம் விடுஒன்றோ நாண்விடு; நன்னெஞ்சே!
யானோ பொறேனிவ் விரண்டு.

8. பரிந்தவர் நல்காரென் றேங்கிப் பிரிந்தவர்
பின்செல்வாய்; பேதை;என் நெஞ்சு.

9. உள்ளத்தார் காத லவராக உள்ளிநீ
யாருழைச் சேறிஎன் நெஞ்சு?

10. துன்னாத் துறந்தாரை நெஞ்சத் துடையேமா
இன்னும் இழத்தும் கவின்.

CHAPTER 125

PLEADING WITH HER OWN MIND

SHE

1241. O, thou, my Mind ! Wilt not thou think and tell some prescription,
Whate'er it be, to cure this complaint, an incurable one ?

1242. Who is my husband entertaineth naught of love for me.
Bless thee, O Mind ! For thee to grieve is therefore great folly.

1243. Why dost thou, O my Mind, abiding, pine in anxious thought ?
The author of this pallor, anxious thought for us hath not.

1244. O Mind, do take these eyes also when him you go to meet.
Or else, so pining for his sight, me too these eyes would eat.

1245. Although we loved him, he doth not, O Mind, give us his love.
Could we yet also give him up as one of hatred now ?

1246. When thou didst meet him who would soothe thro' embrace, thou wouldst not
A quarrel feign and mate then, Mind! Thy wrath's now falsely hot.

1247. Of shame and love forsake, good Mind, either the one or other.
And as for me, I cannot endure both these things together.

1248. My Mind ! Thy pursuit of the one who has abandoned us,
And thy regret he wouldn't grace us, disclose thy foolishness.

1249. While my beloved lord abides within thyself for e'er,
O, my good Mind, in thought of whom dost thou repair elsewhere?

1250. In heart if we but harboured him, who far from nearing, did
Forsake us, lost will be our inward beauty too that's hid.

அதிகாரம்—126

நிறையழிதல்

தலைமகள்

1. காமக் கணிச்சி உடைக்கும் நிறையென்னும்
நாணுத்தாழ் வீழ்த்த கதவு.

2. காமம் எனஒன்றோ கண்ணின்றென் நெஞ்சத்தை
யாமத்தும் ஆளும் தொழில்.

3. மறைப்பேன்மன் காமத்தை யானோ? குறிப்பின்றித்
தும்மல்போல் தோன்றி விடும்.

4. நிறையுடையேன் என்பேன்மன் யானோ? என்காமம்
மறையிறந்து மன்று படும்.

5. செற்றார்பின் செல்லாப் பெருந்தகைமை காமநோய்
உற்றார் அறிவதொன் றன்று.

6. செற்றவர் பின்சேறல் வேண்டி யளித்தரோ!
எற்றென்னை யுற்ற துயர்.

7. நாணென ஒன்றோ அறியலம் காமத்தாற்
பேணியார் பெட்ப செயின்.

8. பன்மாயக் கள்வன் பணிமொழி யன்றோநம்
பெண்மை யுடைக்கும் படை.

9. புலப்பல் எனச்சென்றேன் ; புல்லினேன் நெஞ்சம்
கலத்தல் உறுவது கண்டு.

10. நிணந்தீயில் இட்டன்ன நெஞ்சினார்க் குண்டோ
புணர்ந்தூடி நிற்பேம் எனல்?

CHAPTER 126

BURSTING THE BOUNDS OF MODESTY

SHE

1251. The mighty axe of passion great will break open the door
Of woman's reserve, well bolted with her sense of shame, of yore.

1252. The one thing called the passion knows not what is mercy true.
It holds within my heart its cruel sway in midnights too.

1253. I always try my passion great to hide in me and squeeze.
But then sans e'en a warning sign, it breaks out like a sneeze.

1254. ' I am so full of woman's reserve'—thus did I use to say.
But my own love would tear its veil and publicly betray.

1255. The bearing high which seeketh not the one who scorning goes,
A thing is that's unknown to those afflicted with love-woes.

1256. How fine a thing it is—my grieving passion ! It doth say
That I must pursue e'en that one who had left me that day !

1257. When he himself I desire sates my love's desires all,
I know not then the one thing which a shame the people call.

1258. My lord–'that rogue of multi-guiles' speaketh his words humbly.
Are not those words his weapons which would break my modesty?

1259. To him I went intent upon a quarrel feigned but soon
When I did find my heart relent, I embraced him as boon.

1260. 'Tis not for those whose hearts would melt like fat on fire, to pride:
' We'll feign dislike and stand too closely by our husbands' side.'

அதிகாரம்—127

அவர்வயின்விதும்பல்

தலைமகள்

1. வாளற்றுப் புற்கென்ற கண்ணும்; அவர்சென்ற
நாளொற்றித் தேய்ந்த விரல்.

2. இலங்கிழாய்! இன்று மறப்பினென் தோள்மேல்
கலங்கழியும் காரிகை நீத்து.

3. உரனசைஇ உள்ளம் துணையாகச் சென்றார்
வரனசைஇ இன்னும் உளேன்.

4. கூடிய காமம் பிரிந்தார் வரவுள்ளிக்
கோடுகொடு ஏறுமென் நெஞ்சு.

5. காண்கமன் கொண்கனைக் கண்ணாரக் கண்டபின்
நீங்குமென் மென்தோள் பசப்பு.

6. வருகமன் கொண்கன் ஒருநாள்; பருகுவன்
பைதல்நோ யெல்லாம் கெட.

7. புலப்பேன்கொல் புல்லுவேன் கொல்லோ கலப்பேன்கொல்
கண்ணன்ன கேளிர் வரின்!

தலைமகன்

8. வினைகலந்து வென்றீக வேந்தன்; மனைகலந்து
மாலை யயர்கம் விருந்து.

9. ஒருநாள் எழுநாள்போற் செல்லும் சேண்சென்றார்
வருநாள்வைத் தேங்கு பவர்க்கு.

10. பெறினென்னும் பெற்றக்கா லென்னும் உறினென்னும்
உள்ளம் உடைந்துக்கக் கால்

CHAPTER 127

MUTUAL YEARNING FOR EACH OTHER

SHE

1261. My eyes in search of him are now so dim and lack-lustre.
My fingers marking absent days are worn out with blister.

1262. O, maid of glitt'ring jewels! If I forgot him this day,
My shoulders would their beauty lose and bracelets slide away.

1263. I still live on, too fondly hoping for that return home
Of him who had for vict'ries left with zeal as friend, to roam.

1264. My heart doth heave in expectation of the home-coming
Of him, my lord, with all the love with which he was leaving.

1265. May I but gaze at my husband till I had satiety!
On seeing him the sallow on my shoulders soft will flee.

1266. Let my husband return some day: himself I would then quaff.
At once my painful maladies too will completely flee off.

1267. If my good, eye-like lord should come, shall I him feign to loathe?
Shall I enjoy embracing him? Or shall I just do boath?

HE

1268. May then the king his duties do and may he gain vict'ry!
May I too feast this eventide in my wife's company!

1269. A day will pass like seven long days for those who anxiously
Await the return-home of lords sojourning distantly.

1270. Of my return and my embrace of her what is the worth,
If I should find her lying with a broken heart on earth?

அதிகாரம்—128

குறிப்பறிவுறுத்தல்

தலைமகன்

1. கரப்பினுங் கையிகந் தொல்லாநின் உண்கண்
உரைக்கல் உறுவதொன் றுண்டு.

2. கண்ணிறைந்த காரிகைக் காம்பேர்தோள் பேதைக்குப்
பெண்ணிறைந்த நீர்மை பெரிது.

3. மணியில் திகழ்தரு நூல்போல் மடந்தை
அணியில் திகழ்வதொன் றுண்டு.

4. முகைமொக்குள் உள்ளது நாற்றம்போற் பேதை
நகைமொக்குள் உள்ளதொன் றுண்டு.

5. செறிதொடி செய்திறந்த கள்ளம் உறுதுயர்
தீர்க்கும் மருந்தொன் றுடைத்து.

தலைமகள் தோழிக்கு

6. பெரிதாற்றிப் பெட்பக் கலத்தல் அரிதாற்றி
அன்பின்மை சூழ்வ துடைத்து.

7, தண்ணம் துறைவன் தணந்தமை நம்மினும்
முன்னம் உணர்ந்த வளை.

8. நெருநற்றுச் சென்றாரெம் காதலர் ; யாமும்
எழுநாளேம் மேனி பசந்து.

தோழி தலைமகற்கு

9. தொடிநோக்கி மென்தோளும் நோக்கி அடிநோக்கி
அஃதாண்டு அவள்செய் தது.

தலைமகன் தோழிக்கு

10. பெண்ணினாற் பெண்மை உடைத்தென்ப கண்ணினாற்
காமநோய் சொல்லி இரவு.

CHAPTER 128

INTIMATIONS OF INWARD FEELINGS

HE TO HER

1271. Although thou hid'st, thine painted eyes would transgress all restraint.
And they do look like preferring something like a big complaint.

HE TO HER MAID

1272. Herself of eye-ful beauty and of shoulders like bamboo,
Hath got a feminine grace of modesty, more than her due.

1273. Like e'en a thread that shineth thro' the gems of crystal-kind,
Something is seen well shining thro' this lady's beauteous mind.

1274. E'en like the fragrance that's within a flow'r bud just half-blown,
There is something of joy in this good lady's smile, half-shown.

1275. The wily way in which my clustrous-bangled wife did leave
Myself, hath got a balm to cure the thing o'er which I grieve.

SHE TO HER MAID

1276. Who comforts me so much indeed with rapt'rous, close embrace,
Would make me keenly feel from me his parting, sans a grace.

1277. E'en more than I, the bangles on my arms had known before,
The parting of the one who's lord of all this cooling shore.

1278. My good and beloved lord did part from me but yesterday.
Hath grown my body seven days old under my sallow's sway!

HER MAID TO HIM

1279. Her bracelets did she view and viewed her softest shoulders too!
She viewed her feet as well; and that was all that she did do!

HE TO HER MAID

1280. The way in which her eyes her love-pain and appeal disclose,
Is just her feminine charm within a feminine charm she shows.

அதிகாரம்—129

புணர்ச்சிவிதும்பல்

தலைமகள்

1. உள்ளக் களித்தலும் காண மகிழ்தலும்
கள்ளுக்கில் ; காமத்திற் குண்டு.

2. தினைத்துணையும் ஊடாமை வேண்டும் பனைத்துணையும்
காமம் நிறைய வரின்.

3. பேணாது பெட்பவே செய்யினும் கொண்கனைக்
காணா தமையல கண்.

4. ஊடற்கண் சென்றேன்மன் தோழி ! அதுமறந்து
கூடற்கண் சென்றதென் நெஞ்சு.

5. எழுதுங்காற் கோல்காணாக் கண்ணேபோற் கொண்கன்
பழிகாணேன் கண்ட விடத்து.

6. காணுங்காற் காணேன் தவறாய ; காணாக்காற்
காணேன் தவறல் லவை.

7. உய்த்தல் அறிந்து புனல்பாய் பவரேபோல்
பொய்த்தல் அறிந்தென் புலந்து ?

தோழி தலைமகற்கு

8. இளித்தக்க இன்னா செயினும் களித்தார்க்குக்
கள்ளற்றே கள்வ ! நின் மார்பு.

தலைவன்

9. மலரினும் மெல்லிது காமம் ; சிலர்அதன்
செவ்வி தலைப்படு வார்.

10. கண்ணில் துனித்தே கலங்கினாள் புல்லுதல்
என்னினும் தான்விதுப் புற்று.

CHAPTER 129

LONGING FOR THEIR LOVING EMBRACE

SHE

1281. Delighting those who think and pleasing those who simply see,
Are not the features of the wine but are the love's beauty.

1282. When one's own passion groweth like a tall, palmyra tree,
From feigned dislike of even millet-size should one be free.

1283. Although my spouse doth please me not but acts as he doth please,
Yet, my own eyes, unless they saw his person, won't have peace.

1284. O, maid, I went prepared to feign dislike with him, but lo!
My heart relenting, leapt at him to embrace him, you know.

1285. My eyes see not the pencil while it dyes them on with paint.
Likewise I see not when I see my spouse, aught of his taint.

1286. I see naught of his faults, himself when I see well nigh me.
Naught else but faults I see, whene'er himself I do not see.

1287. Like one who, knowing 'twill wash off, doth jump in waters fast,
Why should a wife e'er feign dislike, knowing it cannot last?

HER MAID TO HIM

1288. A drunkard craves for wine, although it yieldeth grief-disgrace.
She also yearns and dies, O, Trickster, for thy breast's embrace.

HE TO HIMSELF

1289. Than e'n a tender flow'r is Love, of delicacy more true.
A few but joy its seasoned bliss with all its finesse due.

1290. Her eyes did feign a frown but soon bewildered she became.
And more anxious than I, was she to embrace my own frame.

அதிகாரம்—130

நெஞ்சொடுபுலத்தல்

தலைமகள்

1. அவர்நெஞ்சு அவர்க்காதல் கண்டும் எவன்நெஞ்சே!
நீஎமக்கு ஆகா தது?

2. உறாஅ தவர்க்கண்ட கண்ணும் அவரைச்
செறாஅரெனச் சேறிஎன் நெஞ்சு!

3. கெட்டார்க்கு நட்டாரில் என்பதோ நெஞ்சே!நீ
பெட்டாங் கவர்பின் செலல்?

4. இனிஅன்ன நின்னொடு சூழ்வார்யார் நெஞ்சே?
துனிசெய்து துவ்வாய்காண் மற்று.

5. பெறாஅமை அஞ்சும்; பெறின்பிரி வஞ்சும்;
அறாஅ இடும்பைத்தென் நெஞ்சு.

6. தனியே யிருந்து நினைத்தக்கால் என்னைத்
தினிய யிருந்ததென் நெஞ்சு.

7. நாணும் மறந்தேன் அவர்மறக் கல்லாஎன்
மாணா மடநெஞ்சிற் பட்டு.

8. எள்ளின் இளிவாமென் றெண்ணி அவர்திறம்
உள்ளும் உயிர்க்காதல் நெஞ்சு.

9. துன்பத்திற்கு யாரே துணையாவார் தாமுடைய
நெஞ்சம் துணையல் வழி.

10. தஞ்சம் தமரல்லர் ஏதிலார் தாமுடைய
நெஞ்சம் தமரல் வழி.

CHAPTER 130

REMONSTRANCES WITH HER RUNAWAY HEART

SHE

1291. His heart doth stand by him and always doth his will obey.
Thou knowest this, my heart, and yet why dost thou me betray?

1292. My heart! When thou dost see my lord sans e'en a trace of love,
Thou reachest out for him hoping that frown he would not now.

1293. Is it because the fallen have no friends that thou, my heart,
Dost run as thou dost please after him and from me depart?

1294. Thou wouldst not feign dislike at first and then in embrace fall.
My heart! In future who would talk with thee such things at all?

1295. While not with him, my heart doth ache and while with him also,
My heart is anxious. Thus it is of ceaseless griefs and woe.

1296. When I abide in solitude and all his acts bemoan,
My heart abides in me alone to eat my flesh and bone.

1297. My foolish heart which knows no self-respect forgets him not.
Swayed on by such a heart, my sense of shame too, I've forgot.

1298. My heart which loves his soul doth deem that 'twill be quite a shame
To contemn him and hence it thinks of naught else but his fame.

1299. When one's own heart should e'er refuse to give oneself relief,
Who else is there as source of help and 'scape against one's grief?

1300. When one's own heart should fail to prove as kith and kin of one,
Need it be said that strangers can't behave like one's kinsmen?

அதிகாரம்—131

புலவி

தோழி தலைமகட்கு

1. புல்லா திராஅப் புலத்தை ; அவருறும்
அல்லனோய் காண்கம் சிறிது.

2. உப்பமைந் தற்றால் புலவி ; அதுசிறிது
மிக்கற்றால் நீள விடல்.

தலைமகள்

3. அலந்தாரை அல்லனோய் செய்தற்றால் தம்மைப்
புலந்தாரைப் புல்லா விடல்.

4. ஊடி யவரை உணராமை வாடிய
வள்ளி முதலரிந் தற்று.

தலைமகன்

5. நலத்தகை நல்லவர்க் கேஎர் புலத்தகை
பூவன்ன கண்ணா ரகத்து.

6. துனியும் புலவியும் இல்லாயின் காமம்
கனியும் கருக்காயும் அற்று.

7. ஊடலின் உண்டாங்கோர் துன்பம் புணர்வது
நீடுவ தன்றுகொல் என்று.

8. நோதல் எவன்மற்று நொந்தாரென் றஃதறியும்
காதல ரில்லா வழி ?

9. நீரும் நிழல தினிதே; புலவியும்
வீழுநர் கண்ணே இனிது.

தலைமகள்

10. ஊடல் உணங்க விடுவாரோ டென்னெஞ்சம்
கூடுவேம் என்ப தவா.

CHAPTER 131

FEIGNING A RESERVE

THE MAID TO HER MISTRESS

1301. Avoid embrace and show a feigned dislike; with him thus deal.
Let's just enjoy a little how his anguish he would feel!

1302. To feign an anger in proportion is like salt in food.
If that should overlast, like excess salt it won't be good.

SHE

1303. To lie not locked in embrace with the one who feigned anger,
Is like inflicting on the injured ones a pain stronger.

1304. To comfort not with warm embrace the ones who dislike feign,
Is like uprooting creeper long which with'ring, droops with pain.

HE

1305. It is a beauty unto e'en the good husbands and true,
To see their flow'r-eyed wives too show their feigned reserve that's due.

1306. Devoid of feigned reserve in excess, love is ripe fruit-queen.
Devoid of feigned reserve in measure, 'tis unripe and green.

1307. There is also in lovers' quarrel feigned, an anxious state,
That's born of doubt if dawn of bliss will be quite soon or late.

1308. Why dost thou grieve when no one full of love there is nigh thee,
Who could well know thy griefs and who could show thee sympathy?

1309. While in the cooling shade is water found pleasant and sweet.
So too the feigned reserve is sweet with those of love who meet.

SHE

1310. It is my thirst for joy which makes my heart to seek my lord
Who had then left myself in feigned reserve, to languish hard.

அதிகாரம்—132

புலவிநுணுக்கம்

தலைமகள்

1. பெண்ணியலா ரெல்லாரும் கண்ணிற் பொது உண்பர்
நண்ணேன் பரத்தநின் மார்பு.

2. ஊடி இருந்தேமாத் தும்மினர் யாம்தம்மை
நீடுவாழ் கென்பாக் கறிந்து.

தலைமகன்

3. கோட்டுப்பூச் சூடினும் காயும் ஒருத்தியைக்
காட்டிய சூடினீர் என்று ?

4. யாரினும் காதலம் என்றேனா ஊடினாள்
யாரினும் யாரினும் என்று ?

5. இம்மைப் பிறப்பிற் பிரியலம் என்றேனாக்
கண்ணிறை நீர்கொண் டனள்.

6. உள்ளினேன் என்றேன்மற் றென்மறந்தீர் என்றென்னைப்
புல்லாள் புலத்தக் கனள்.

7. வழுத்தினாள் தும்மினே னாக; அழித்தழுதாள்
யாருள்ளித் தும்மினீர் என்று ?

8. தும்முச் செறுப்ப அழுதாள் நுமருள்ளல்
எம்மை மறைத்திரோ என்று ?

9. தன்னை யுணர்த்தினும் காயும் பிறர்க்குநீர்
இந்நீரர் ஆகுதிர் என்று.

10. நினைத்திருந்து நோக்கினும் காயும் அனைத்துநீர்
யாருள்ளி நோக்கினீர் என்று ?

CHAPTER 132

THE FINESSE OF FEIGNED ANGER

SHE

1311. Because thy promiscuous chest is common feast for all
The eyes of all the fair sex, wouldn't I in its embrace fall.

1312. We were just keeping sulky and silent when he did sneeze,
Knowing that I would rush to bless him, saying, 'long live, please '!

HE

1313. I once adorned myself with flow'r; wild she became and said :
'Thou hast just come adorned to show thyself to 'nother maid.'

1314. 'I love thee more than all', I said and sullen did she grow,
And cried out asking, 'than whom all and than whom all ? I know.'

1315. Myself did simply say : 'I will not in this birth leave thee !'
While thinking of the rest of births, tearful eyes had she.

1316. 'I did remember thee', I said. 'Why forgott'st thou ?' asked she,
And would not embrace me and anger feigning, she would be.

1317. I sneezed and she did bless me when upon her flashed a thought,
And crying she did ask, 'in thought of whom that sneeze you got ?'

1318. Again a sneeze I suppress'd when my loved one wept and cried,
And asked, 'in thought of which of kin didst thou thy sneeze now hide ?'

1319. I tried my best to comfort her but angry she would be,
And said : 'to strangers too, so nice thou art being, I see !'

1320. Surveying all her body quite in mute wonder sat I.
She asked in wrath : 'in thought of whom didst thou my frame espy ?'

அதிகாரம்—133

ஊடலுவகை

தலைமகள்

1. இல்லை தவறவர்க் காயினும் ஊடுதல்
வல்ல தவரளிக்கும் ஆறு.

2. ஊடலில் தோன்றும் சிறுதுனி நல்லளி
வாடினும் பாடு பெறும்.

3. புலத்தலிற் புத்தேள்நாடு உண்டோ நிலத்தொடு
நீரியைந் தன்ன ரகத்து ?

4. புல்லி விடாஅப் புலவியுள் தோன்றுமென்
உள்ளம் உடைக்கும் படை.

தலைமகன்

5. தவறில ராயினும் தாம்வீழ்வார் மென்றோள்
அகறலின் ஆங்கொன் றுடைத்து.

6. உணலினும் உண்டது அறலினிது ; காமம்
புணர்தலின் ஊடல் இனிது.

7. ஊடலில் தோற்றவர் வென்றார் ; அதுமன்னும்
கூடலிற் காணப் படும்.

8. ஊடிப் பெறுகுவம் கொல்லோ நுதல்வெயர்ப்பக்
கூடலில் தோன்றிய உப்பு !

9. ஊடுக மன்னோ ஒளியிழை ; யாமிரப்ப
நீடுக மன்னோ இரா !

10. ஊடுதல் காமத்திற் கின்பம் ; அதற்கின்பம்
கூடி முயங்கப் பெறின் !

திருக்குறள் மூலம்
முற்றிற்று.

CHAPTER 133

THE FELICITY OF FEIGNED RESERVE

SHE

1321. Although devoid of aught of faults is he, a feigned reserve
Could extract e'en a greater love from him, which we deserve.

1322. Although the short-lived pain of our own feigned reserve would make
A greater love fade out, a beauteous form too it could take.

1323. Is there a world of gods of bliss like that of feigned reserve
Of hearts which mix like earth and water and which love preserve?

1324. Within a long and feigned reserve in th' wake of embrace close,
There bides a weapon too which my own heart would break with blows.

HE

1325. Even the parting from the dearest wives of shoulders soft
By spouses, though devoid of faults, doth yield a joyous draught.

1326. Than eating more's the digestion of consumed food, pleasant.
Much sweeter for the love than embrace-bliss, is feigned dissent.

1327. But those who promptly own defeat in feigned reserve sans spleen,
Are deemed as victors that's in their full enjoyment well seen.

1328. This embrace-bliss given by her of brows which perspire,
To attain thro' a feigned reserve, can we at all aspire?

1329. May this good dame of glitt'ring jewels simulate quarrel strong!
May all this night, for me to plead and placate her, prolong!

1330. The joy of love is sweetened by that quarrel we would feign.
That quarrel's joy is crowned by embrace-bliss, could we that gain!

Here Ends
The English Translation of Tirukkural.

HERE ENDS

TIRUKKURAḶ

BY

SAINT TIRUVAḶḶUVAR

WITH

Its Translation Into
English Couplets

BY

TIRUVACHAKAMANI



1962

TIRUKKURAL

NOTES

AND

COMMENTS

TIRUKKURAL

NOTES AND COMMENTS

PART ONE

Introductory Note by Parimel Azhagar

"Four are the surest objects which have been spoken of as the means by which men attain their goals of life like the divine status of deities like Indra and the beatific Release of bliss eternal. They are Dharma, Wealth, Joy and Moksha. Out of these four, since Moksha is a thing which mind and word cannot meet or explain, it is not and cannot be defined or dealt with except through dealing with one's renunciation which leads thereto. Hence, only the three other things are explained in texts and dealt with in books.

Dharma among them means the conduct which follows the rules enjoined and approved by Manu and other codes and which forsakes the rules tabooed and condemned by them. It has three divisions known as Virtuous conduct, Litigation and Punishment.

Virtuous conduct means the life of righteousness led by the members of the Varnas like Brahmins who unswervingly abide in their respective paths adhering to their respective duties and virtues.

Litigation means a number of persons quarreling among themselves over the ownership of a particular object or property, each one advancing his own respective claim over it. This is of eighteen kinds, from borrowing onwards.

Dhanda or Punishment means administering the appropriate laws and rules regulating the conduct of men in their respective spheres of virtuous conduct and litigation and punishing them in cases of delinquency so as to make them live according to law.

Among them, since the things like litigation and punishment are meant only to establish the ways of the world and since they are not of eternal value to men's lives like the life of virtue or dharma, and since they are known more through men's understanding and understanding the particular nature of the life of a nation than through the codes and texts, they have been eschewed here by the divine poet St. Tiruvalluvar who has chosen for treatment by him the thing called good conduct alone as the Dharma or Virtue. And since that Dharma is of four kinds with varying natures according to the different Varnas, it has now been shorn of its special features and taken up for treatment here under the general headings of Domestic Virtue and Ascetic Virtue, characterised by their maximum of common features.

Since Domestic Virtue is a life which has to be lived according to the rules laid down on that behalf and with the help and co-operation of one's chaste help-mate called a wife, the author has started dealing with it at the first instance and he sings of God in the very first chapter to propitiate Him so as to have his literary undertaking blessed with a pleasant success".



PART ONE

ON VIRTUE

I. PREFACE

CHAPTER 1

PARIMEL AZHAGAR : "It means that the poet hails either his own favourite deity or the deity appropriate to the theme or subject taken up for treatment. And this chapter deals with the appropriate God. How? It is because there is a connection between the three objects of Virtue, Wealth and Joy constituted by the three qualities of Satwa, Rajas and Tamas on the one hand and the primeval God on the other, Who Himself has become three by means of those very three-fold qualities. Therefore, understand that since it is but proper for him whose aim is to deal with the three objects, to propitiate all the three gods, here St. Valluvar has sung this chapter of praise as a general prayer to all the Triad."

But with all respect to this Prince among Commentators, it is to be observed that St. Valluvar has so ingeniously and so inimitably worded this chapter in such common terms and in so comprehensive a manner that every religionist of every land and of all times sincerely believes that his and his God alone has been referred to by the author. Indeed, the author has given us a general and non-sectarian moral code applicable to all peoples at all times. In consonance with it, he has taken care to sing the praise of not this god or that god but of God. Just as he treats of Man as such in the body of his book, he also treats of God as such in the beginning. And that is the greatest evidence of his universality of outlook and teachings. Klopstock's address to God might as aptly have come out of Valluvar's mouth.

"O Thou, above all gods supreme! who broughtest the world out of darkness, and gavest man a heart to feel! By whatsoever name Thou art addressed—God, Father, or Jehovah: the God of Romulus or Abraham—not the God of one man, but the Father and the Judge of all."

* * *

1. Alpha is the exact equivalent of Aharam (அகரம்). 'A' is the first and foremost letter not only in the Alphabet of Tamil language but also in the Alphabet of all other languages in the world. This is the common and ordinary connotation.

There is also a special and mystical connotation in this. The Tamil alphabet has got 12 vowels and 18 consonants, making up a total of 30 letters. Now the sound of the first letter 'A' is equally indispensable for energising all the 30 letters and enabling them to be pronounced. Hence, the letter 'A' is the indispensable origin for all the letters of the Tamil Alphabet.

Therefore it will be seen that Alpha or the primary letter 'A' is at once (1) in its aspect of form and place the first of all letters or the alphabets of all languages and (2) in its aspect of 'nadha' or sound, the origin of all the other letters in the Tamil alphabet.

Even so is God Almighty, in His aspect of separateness the first and foremost of all the souls and the worlds. But in his second and cosmic aspect of creation, He is indispensable like the first letter 'A' for the energy and existence of all the animate and inanimate objects as well as the static and mobile things of this universe. Naught or none can exist without Him.

Hence the points of comparison between 'A' and God are two-fold. The letter is the foremost of all the letters in point of place; so is God *vis as vis* all the worlds. The letter is indispensable for the very origin and existence of all other letters of the Tamil alphabet; so is God the indispensable factor in the origin and existence of all the worlds.

It is with a view to contain and connote both these meanings that the author has carefully used the Tamil expression 'முதல'. In a phrase of the words 'முதலில் உள்ளவன்', the word முதல் yields the first meaning of foremost in point of place. In the phrase வியாபாரத்தின் முதல், the word முதல் yields the second meaning of being the indispensable capital without which no trade is possible. As this word 'mudhal' can yield either of these meanings in separate contexts, it is generally capable of meaning in both the ways also namely (1) the place of origin and (2) the origin. It will be still more clear to us if we could see the easy and effortless way in which both these meanings are being conveyed to us by the Sanskrit word மூலம் (Moolam) for which the Tamil equivalent is முதல். The words நதி மூலம் (Nadhi Moolam) for example refer to the particular place where a river has its origin as well as to the material of water which it is perennially supplying to the river.

So it is that St. Valluvar has deliberately used the expression முதல. Its exact English word which could convey both these meanings as a matter of course is 'source'. For when we mention a lake as the source of a river, we know that it is a place of the river's origin as much as that it is the water-feeding source.

Hence I have used the English expression 'source' as meaning both the 'place of origin' and 'origin', as found in the dictionary.

Similarly, I have used the English expression "all the letters" to denote alphabets as well as the individual letters *i. e.* vowels and consonants, even as St. Valluvar has studiedly used the words 'எழுத்தெல்லாம்'.

It is this double characteristic of God, like that of Alpha, to stand apart all by Himself as well as to abide in all the animate and inanimate objects of the world as one with them, that has been accepted and adopted by almost all the Theologists and metaphysicians and particularly by those of the Saiva Siddhanta School.

St. Meikandar says in his Sivagnanabodham:

"Naught of letters can exist without the vowel Alpha."

St. Arulnandi Sivam says in his Sivagnanasiddhiar:

"They declare that there's but One, the Lord. And he that Sivan but goes and bides as Alpha in all letters known."

Lastly, Unmai Vilakkam says:

" We do really bide as the soul of every soul on earth,
Even as the vowel Alpha stands with letters' birth"

" God is Alpha and Omega in the great world" —Quarles.

"Thou Great First Cause" —Alexander Pope.

" The Glorious Author of the Universe" —Gay.

" A first, a source, a life, a Deity" —Prior.

" And Jesus answered him, the first of all the commandments is, Hear, O Israel, the Lord, our God is one God" —New Testament.

" He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion" —The Bible.

" He who can imagine the universe fortuitous or self-created is not a subject for argument" —MacCulloch.

" Thou art O God, the life and light
Of all this wondrous world we see" —Moore.

" Nothing is more ancient than God, for He was never created; nothing more beautiful than the world, it is the work of that same God" —Thales.

" We find in God all the excellences of light, truth, wisdom...........wisdom gives learning and instruction...........". —Jones of Nayaland.

" All is of God..........." —Longfellow.

" Of old hast Thou laid the foundation of the earth; and the heavens are the work of Thy hands." —The Bible.

" All flows out from the Deity and all must be absorbed in Him again"—Zoroaster.

" Praise be to Allah, Lord of the Worlds......" —The Holy Koran.

2. " The end of learning is to know God and of that knowledge to love him " —Milton.

" God is Wisdom ; God is Love " —Bowring.

" The divine essence itself is Love and Wisdom " —Swedenborg.

" And thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind and with all thy strength. " —New Testament.

" And thou, my soul praise thy Creator ! —Kepler.

" They said : Be glorified ! We have no knowledge saving that which Thou hast taught us. Lo ! Thou, only Thou art the Knower, the Wise " —The Holy Koran.

" O mankind ! Worship your Lord who hath created you and those before you..." —The Holy Koran.

3. The word 'சேர்ந்தார்' literally means 'those who have reached.' But, following Parimel Azhagar, I have translated it as ' those who contemplate. '

Similarly, 'நிலமிசை' means 'on this earth' literally and Manakkudavar adopts it. But following P. it has been rendered by me as 'for e'er in heavenly world will dwell'.

" I will love you that I may possess you upon the earth and I will possess you that I may love you one day in heaven " —Joseph Roux.

"There is no worm of the earth, no spire of grass, no leaf, no twig wherein we see not the footsteps of a Deity" —Robert Hall.

"God enters by a private door into every individual" —Emerson.

4. "God alone is entirely exempt from all want" —Plutarch.

5. 'Two-fold deeds of dark illusion.' Good deeds are as much a bondage to the soul as evil deeds are. Both of them are the products of delusion of darkness and the avoidance of both by means of 'abiding in the Lord' is the end and aim of human life.

"The Lord, my God will enlighten my darkness" —Psalm.

"Thou awakest us to delight in Thy praise" —St. Augustine.

"We will sing and praise Thy power" —Psalm.

"A Deity believed, is joy begun ;
A Deity adored, is joy advanced ;
A Deity beloved is joy matured.
Each branch of piety delight inspires" —Young.

"Praise to our Father-God,
High praise in solemn lay,
Alike for what his hand hath given,
And what it takes away" —Mrs. Sigourney.

"However dark our lot may be, there is light enough......in that pure empyrean where God dwells to irradiate every darkness of this world ;.........light enough to satisfy, nay to ravish the mind for ever" —Horace Bushnell.

6. The word ஐந்தவித்தான் is intriguing and rather jarring, not to say inappropriate if literally interpreted as some commentators and translators have done with reference to God the Almighty.

If applied to Mahavira or Lord Buddha or to Jesus Christ, its literal meaning namely one who has scotched or scorched one's five senses might hold good. But used with reference to God the Supreme, it will be absurd, nay blasphemous.

Hence that word must be taken to mean 'one who is free from the five senses.' And possibly considerations of this nature must have induced F. W. Ellis to make bold to render it as 'who is of sensual organs void'. I have preferred Ellis to others.

Indeed, he is not without his supporters in this. For, out of the eight Tamil commentaries available on this stanza, not less than three namely those of Pazhaya Urai, Paridhi and Kalingar are loath to call God as one who has conquered or quenched his five senses.

" As long as we work on God's line, He will aid us " —T. L. Cuyer.

" For I kept the ways of the Lord and have not wickedly departed from my God"
—Psalm.

7. " The presence of God calms the soul and gives it quiet and repose" —Fenelon.

8. " God's truth and faithfulness are a great deep. They resemble the ocean itself." —Richard Fuller.

9. The head that bows not before God is compared to the other sense-organs which do not function but are practically dead, according to Parimel Azhagar.

But Manakkudavar compares it to "the dolls which with their life-less organs, have no qualities at all."

The Pazhaya Urai compares it to "a painting or picture and its five organs, sans any sense."

Paridhi says: "it is like a wooden doll painted on a canvas."

The eightfold attributes of God are: (1) Self-dependence. (2) Immaculate Body. (3) Natural understanding (4) Omniscience. (5) Natural freedom from attachments (6) Unlimited grace. (7) Omnipotence (8) and Limitless Bliss.

The Jains also consider that their Arhat has eight attributes. They are: (1) Infinite knowledge (2) Infinite vision (3) Infinite Energy (4) Infinite Joy (5) Indescribability (6) Beginninglessness (7) Agelessness (8) and Deathlessnes.

10. The words "will be at sea" are used both as an idiom and in its literal meaning namely 'they can't swim.'

> " My bark is wafted to the strand
> By birth divine,
> And on the helm there rests a hand
> Other than mine "
>
> —Dean Alford.

—o—

CHAPTER 2

MANAKKUDAVAR: "This chapter deals with the importance of rain. Since rain is the gift of God, it is mentioned after God. This is being spoken of here because it is only through the aid of rain that the domestic life and ascetic life to be dealt with later on in this work, must be successfully lived by men."

> " When God pleases, it rains in fair weather " —Spanish Proverb.

> He shall come down like rain upon the mown grass, as showers that water the earth "
>
> —The Bible.

> " By his knowledge the depths are broken up and the clouds drop down their due "
>
> —Proverbs (3 : 20)

Compare this with the comment on this chapter by Manakkudavar.

" Since this (raining) is the deed of God, this chapter follows that on God."

" He sendeth rain on the just and on the unjust " —New Testament.

11. & 12. " And we caused the white cloud to overshadow you and sent down on you the manna and the quails, (saying) Eat of the good things wherewith we have provided you........." —The Holy Koran.

13. " Man depends for his existence on food and the source of food-stuffs is rain.
—The Bagavat Gita.

14. " When the blacking clouds in sprinkling showers
Distil from the high summits down the rain
Runs trickling......................................
...........................joyous the farmers see
Their thriving plants and bless the heavenly due." —Philips.

15. Unseasonal and excessive rains alike will bring ruin.

" Vexed sailors curse the rain
For which poor shepherds prayed in vain " —Waller.

" ....he scattereth his bright cloud.
And it is turned round about by his counsels............
He causeth it to come, whether for correction or for his land or for mercy."
—Old Testament.

16. " I bring fresh showers for the thirsting flowers
From the seas and the streams."

17. The words ' தன்னீர்மை குன்றும் ' literally mean " will diminish in its nature." But in order not to leave it vague, I have rendered them into a plainer and more explanatory language in the first line of this couplet.

Four out of five commentators are agreed on explaining the words தன்னீர்மை குன்றும். If without sufficient rain the depth of sea and the volume of water should diminish, the creatures like the fish and whales inhabiting them will perish and precious objects like pearls, corals, and chanks will not be available thérein.

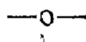
If as the Pazhaya Urai says, the rains failed in April–May the pearl formation and in Oct'ober–November the coral conception, will respectively fail in the seas.

> " Drip, drip, the rain comes falling,
> Rain in the woods, rain on the sea " —J. H. Mores.

> " Full many a gem, of purest ray serene
> The dark unfathom'd caves of oceans bear " —Gray.

19. Deeds of charity appertain to the human beings. Penance benefits all other living creatures. Vide for definition of தவம் or penance couplet 261. Hence scarcity of rains affects adversely all the beings on earth.

20. The commentary of Manakkudavar has been followed in translating this couplet in preference to that of P.



CHAPTER 3

PARIMEL AZHAGAR : " This is speaking about the greatness of the sages who have thoroughly renounced the world. Since it is they who can teach the world in the proper way about the Purusharthas like Virtue, this chapter follows that on rains."

MANAKKUDAVAR : "...........This chapter says that we must worship the sages void of attachments even as we worship God. Hence its justification here."

21. P.'s commentary has been followed by me.

His explanatory passage on one's renouncing all bonds, and treading the righteous path of duty is one of the rare gems of masterly summing up :

"When one follows unfailingly the appointed code of moral and spiritual conduct appertaining to one's Varna and status, dharma will flourish ; with the growth of dharma all the sins will wane ; with the waning off of sins will vanish one's nescience ; with the vanishing of nescience, a keen apprehension of the difference between the evanescent and the eternal, a bitter taste and dislike for the moribund pleasures of this life and the other, and a strong realisation of the afflictions of birth will begin to appear ; and with their appearance a thirst for Release will dawn ; with its dawn, the birth-yielding vain efforts will be banished and the beneficent yogic efforts will be made which the fruits of beatitude will yield ; with those efforts will be born a sense of realisation of Truth and a spontaneous dropping off of the exoteric bond of 'Mine' and the esoteric bond of 'I' will take place. Hence understand that this is the process of renouncing both these bonds."

22. "Having restrained the five senses and brought them under control and having fixed one's mind on me, one attains the divine knowledge." —The Baghavat Gita.

25. In explanation of the reference to Indra made herein, Manakkudavar speaks of the sense of trepidation and fear of losing his throne that is experienced by Indra in heaven, whenever he sees a human being *i. e.* a sage reach the highest peaks of penance which will inevitably crown him as Indra in the place of the former.

Like the generality of commentators, V. V. S. also cites in illustration of this reference, the case of Indra violating the chastity of Ahalya the wife of the sage Gautama, after reaching her in the guise of her husband-sage himself during his absence and then being, on detection, cursed with a body of loathsome and disgusting disfiguration.

But Prof. Chakravarthi, following Kaviraja Pandithar, repudiates the aptness of this illustration and says that the obvious reference is to

the custom of Indra and other devas coming down to earth whenever a sage enters into the perfection of his pure penances and making their obeisance to him and worshipping him with 'Kamalacharanakundalam' etc.

26. "Great actions speak great minds, and such should govern" —John Fletcher.

"Doing what is impossible for talent is genius" —Amiel.

"Talk not of genius baffled ; genius is master of man.
Genius does what it must and talent does what it can." —Owen Meredith.

"Let my deeds be witness of my worth" —Shakespeare.

27. Kaviraja Pandithar says: "Knowing the nature of the five" means, understanding what are the objects amongst those grasped by the five senses which must be accepted and retained and what are the objects which should be eschewed and given up. Those who are versed in Paraagamas call this as "Heyopadeyam." This Heyopadeyam has been explained by means of one's conduct. Thus to follow the real meaning of the words in the text is what is called the greatness of the sages. It is impossible that the real meaning or intention of Valluvar could be the meaning which Parimel Azhagar gives out, basing it on the doctrines of the Sankya Philosophy."

29. "Beware the fury of a patient man" —Dryden.

"Rage is the shortest passion of our souls.
It swells in haste and falls again as soon" —Rowe.

"The anger of a good man is the hardest to bear" —Syrus.

P. is followed here.

Pazhaya Urai and Kalingar hold that the great souls will not be angry even for a second. They are absolutely free from anger.

But I am afraid the whole of Chapter 90 would completely invalidate this assumption of theirs.

30. Parimel Azhagar and Manakkudavar differ in their respective commentaries.

P. takes the word 'Andanar' not as the name of the Brahman community as such but M. considers it refers to the name of the Brahmans.

While P. holds that those who have renounced the world are or must be called Andanars, M. says that the Brahmans as a class are entitled to be called Andanars because of their tenderness for all lives. V. V. S. follows M's view.

I have translated the word அறவோர் as men of virtue and righteous ways and not as the renouncers of the world. For the rest I have followed P.

—o—

CHAPTER 4

MANAKKUDAVAR: Iteration of virtues means, asserting that virtue is of immense might or strength. By this the reason for dealing with the chapter on virtue at the very outset has been given. Since virtue is propagated and sustained by the sages spoken of in the previous chapter, herein is that subject dealt with after the chapter on sages."

31. " Virtue............led on by heaven and crown'd with joy at last" —Shakespeare.

" For virtue only finds eternal fame " —Petrarch.

" He that followeth after righteousness and mercy findeth life, righteousness and honour " —Proverbs (21 : 21)

" Virtue maketh men on the earth famous, in their graves illustrious, in the heavens immortal "
—Chile.

" Virtue sole survives,
Immortal, never-failing friend of man,
His guide to happiness on high "
—Thomson.

" The righteous shall flourish like the palm tree; he shall grow like a cedar of Lebanon "
—Old Testament.

32. " Virtue the strength and beauty of the soul " —Armstrong.

" The Lord will not suffer the soul of the righteous to famish; but he casteth away the substance of the wicked "
—Proverbs (10 : 3)

33. " Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
As long as ever you can "
—John Wesley.

34. " Blessed are the pure in heart for they shall see God" —The Bible.

" What stronger breast-plate than a heart untainted? —Shakespeare.

" Virtue is in the mind, not in the appearance " —Saadi.

" A benefit consists not in what is done or given but in the intention of the giver or doer "
—Seneca.

" What, what is virtue but repose of mind,
A pure ethereal calm that knows no storm "
—Thomson.

36. " The Lord will not suffer the soul of the righteous to famish "
—Old Testament.

" Defer not charities till death " —Stretch.

"..................Righteousness delivereth from death " —Proverbs (11 : 4)

37. In law there is a doctrine called '*Res ipsa locquitur*' meaning 'The thing speaks for itself.' Following this, Valluvar says that he who rides in a palanquin will *ipso facto* argue the case for virtue and its efficacy and he who carries the palanquin will similarly advertise sin and its undesirable and painful fruits. Hence words of explanation are superfluous.

"He that followeth after righteousness and mercy findeth life, righteousness and honour" —Proverbs (21 : 21)

38. "Blessed are they which do hunger and thrist after righteousness for they shall be filled" —New Testament.

39. "Virtue alone is happiness below" —Crabbe.

"'Tis virtue makes the bliss wherever we dwell" — Collins.

"If you can be well without health, you can be happy without virtue" —Burke.

"The soul's calm sunshine and the heartfelt joy, is virtue's prize" —Pope.

"Only the heart without a stain knows perfect ease" —Goethe.

40. "Abhor that which is evil; cleave to that which is good."

—o—

CHAPTER 5

MANAKKUDAVAR: "Household Virtue means and refers to the way in which one lives in and with one's family. 'Perform righteous deeds' said the previous chapter. And since this chapter onwards will deal with the performance of such righteous deeds, this chapter is placed after that.

41. M. S. Poornalingam Pillai translates இயல்புடைய மூவர் as "the congenial, natural or virtuous three." In his foot-note to this couplet he writes; "Father, Mother, Kinsman? Poet, Singer, dancer? (Parithi)?" But this note is unhelpful.

Following the Jaina commentator, A. Chakravarti says that the reference to the three in the stanza is to (1) the students having their educational course under their gurus (2) the minor ascetics who are called Chullakas, who have no home of their own and who have not completely renounced the world (3) and the major ascetics who have renounced the world absolutely and who hence are called Mahamunis.

All the five commentaries available including Parimel Azhagar refer only to the other three Ashramites namly the Bramachari or the student-bachelor, the Vanaprastha or the hermit-householder and the Sanyasi or the complete ascetic. But P. takes care to point out that the author refers to Brahmacharis and Vanaprastas "as others' doctrine." (பிறர்மதம் பற்றி)

I have followed P's interpretation in the translation of the text.

42. I have followed Manakkudavar in interpreting the three kinds of people referred to by Valluvar in this couplet.

To interpret துறந்தார்க்கும் in this couplet also as ascetics would be a redundancy because the ascetics have been already mentioned in couplet 41.

We can definitely lay down that the three kinds of people mentioned in the forty-first couplet refer to the members of the three Ashramas except that of the householder and the three specific categories mentioned in the forty-second couplet refer to the non-ashrama people other than the ones mentioned before and that these six different categories can be merged and identified with the five categories mentioned in the forty-third couplet without any difficulty.

43. As referred to by P. a householder's income should be divided into six parts out of which the taxes due to the king must be paid first and the balance divided and spent on these five categories including the householder himself.

" They ask thee, (O Muhammad) what they shall spend. Say: That which ye spend for good (must go) to parents, and near kindred, and orphans and the needy and the way-farer. And whatsoever good ye do, lo Allah is Aware of it " —The Holy Koran.

44. P. comments that when one spends ill-begotten wealth over the entertainment of guests etc. the whole punya or good effects of that deed will accrue only to the real owner of that wealth who had been duped and the evil effects or papam, if any, will charge the guilty householder who has spent it.

45. " Charity itself fulfils the law,
And who can sever love from charity ? —Shakespeare.

" Every house where love abides and friendship is a guest is surely home, and home, sweet home " —Henry Van Duke.

46. The word புறத்தாற்றில் has been variously interpreted by the different writers.

Rev. Drew translates it as " ascetic state. "

Dr. Pope translates it as " other modes of virtue."

C. R. translates it as " becoming a recluse or going to the forest."

The Pazhaya Urai and Paridhi alike interpret it as " in the sinful ways." But I have followed P. But P. in his notes defines புறத்தாறு as Vanaprastha stage while M. calls it as the other way of doing penance.

47. " முயல்வாருள் எல்லாம் " is interpreted as " the members of the three other orders or ashramas by Kalingar alone, while all other commentators and translators including me have given that word only a general meaning like " those who strive for salvation."

49. Parimel Azhagar makes the word அஃதும் to yield the meaning " that ascetic life ", other than the household life.

But Manakkudavar, Pazhaya Urai, and Paridhi hold that it is an emphatic reference to the household life itself and nothing more.

But P. does not follow the same rule of interpretation with reference to couplet 546 wherein also the slight variant of the indicative word (சுட்டுப் பெயர்) ' அஃதும் ' occurs as ' அதூஉம். ' Hence he is inconsistent and incorrect. Further, there is no need at all for referring to ascetic life in this chapter on household life, while a whole chapter (28) is devoted to the former.

Among the translators Rev. Pope, Rev. Drew, Prof. C. and A.A. follow P. while M. S. P., V. V. S. and myself have followed M.

50. " A happy family is but an earlier heaven " —Bowring.

—o—

CHAPTER 6

MANAKKUDAVAR: "This chapter deals with the definition of a wife and her duties, since she is the help-mate of a householder spoken of in the previous chapter."

51. " But our good wife sets up a sail according to the keel of her husband's estate and if of high parentage, she doth not so remember what she was by birth that she forgets what she is by marriage." —Fuller.

" And thou shalt judge of her love by these two observations; first, if thou perceive she have a care of thy estate and exercise herself therein; the other if she study to please thee and be sweet unto thee in conversation without thy instruction " —Sir Walter Raleigh.

" House and riches are the inheritance of fathers and a prudent wife is from the Lord " —Proverbs (19 : 14)

52. " It will be vain for a man to be born fortunate, if he be unfortunate in his marriage " —Dacier.

53. " Woman is salvation or destruction of the family. She carries its destiny in the folds of her mantle " —Amiel.

" A virtuous woman is a crown to her husband but she that maketh ashamed is as rottenness in his bones " —Proverbs (12 : 4)

54. " Of earthly goods the best is a good wife " —Simonides.

" Purity of mind and conduct is the first glory of a woman " —Mme. de Stael.

" Who can find a virtuous woman ? For her price is far above rubies "
—Proverbs : (31 : 10)

" My chastity's the jewel of our house
Bequeathed down from many ancestors " —Shakespeare.

55. " Have I with all my full affections
Still met the king ? loved him next heaven, obeyed him ?
Been, out of fondness superstitious to him ?
Almost forgot my prayers to content him ?
—Shakespeare (Queen Katherine in Henry VIII)

No better illustration of the truthfulness of this doctrine is there than the case of the chaste and loyal wife of St. Valluvar himself, called Vasuki.

When Vasuki was drawing water from the well, the sage, her lord suddenly called her and the obedient wife instantly came leaving the bucket, which however was hanging suspended in the air, till she returned to it.

By the word தெய்வம் the author does not refer to the Supreme God but only to the petty god of Kaman. (Cupid) As Silappadhikaram and Jeevaka Chintamani would prove, there was a custom prevalent in ancient Tamil Nad of praying to and propitiating the god

Kaman in Kamakottam by the wives abandoned by their husbands, so that he might by his power reunite the couple. It was this low custom which was rejected by Kannagi when it was suggested to her while in separation and it is against the worship of this god that St. Valluvar protests.

Usually the efficacy of one's purity is said to be exemplified by the sudden raining from the sky, either at the express command of the pure soul or on account of its very existence.

Hence says the Lord Buddha :

" If there be one righteous person, the rain falls for his sake "

56. " If you will learn the seriousness of life and its beauty also, live for your husband, make him happy " —Fredrika Bremer.

" A guardian-angel o'er his life presiding,
Doubling his pleasures and his cares dividing " —Rogers.

" She that hath a wise husband must entice him to an eternal dearness by the veil of modesty and the grave robes of chastity, the ornament of meekness and the jewels of faith and charity " —Jeremy Taylor.

57. " No padlocks, bolts or bars can secure a maiden so well as her own reserve " —Cervantes.

" There needs not strength to be added to inviolate chastity; the excellency of the mind makes the body impregnable" —Sir Philip Sydney.

58. " Thy husband is thy lord, thy life, thy keeper,
Thy head thy sovereign, one that cares for thee.
....
Such duty as the subject owes the prince
Even such a woman oweth to her husband " —Shakespeare.

59. " A light wife doth make a heavy husband " —Shakespeare.

" And when she's froward, peevish, sullen, sour,
And not obedient to his honest will,
What is she but a foul contending rebel
And graceless traitor to her loving lord ? " —Shakespeare.

60. " There is another accidental advantage in marriage, I mean having a multitude of children " —Steele.

" Hail, wedded love, mysterious law,
To me source of human off-spring " —Milton.

" But homes in their true sense cannot be where there is not one whom manly choice has made a wife and infant lips have learnt to honour with the name of mother " —Dudley A. Tyng.

" Children, living jewels, dropped unstained from heaven " —Pollock.

—o—

CHAPTER 7

PARIMEL AZHAGAR: " Out of the three kinds of natural debts and duties to be discharged by the three grades of the twice-born people, the duty owed to the sages is to be discharged through hearing holy scriptures, the duty owed to the devas or heavenly beings is to be discharged through sacrifices, and the duty owed to 'the dwellers in the south' or pitrus is to be discharged through children. Hence having children is enjoined as a duty upon the householders. Hence the aptness of this chapter after that on the housewife."

But it will be noted that Parimel Azhagar has ignored the fourth varna in his note and thereby he is running counter to his own previous note that St. Valluvar has eliminated and excluded special or exclusive features of Dharma and is dealing only with the common features of Dharma. applicable to all the varnas alike.

But Manakkudavar, without any ado, simply states that this chapter deals with the fruits of begetting children.

61. P. alone of all the commentators expresses the view that the word 'அறிவறிந்த' referring "to those children who know what must be known" excluded female children from consideration. He has, however, no authority for this unwarranted assumption which is not subscribed to by other critics.

"I shall never have the blessings of God till I have issue o' my body, for they say that loins are blessings" —Shakespeare.

"What gift has Providence bestowed on man that is so dear to him as his children?" —Cicero.

"Truly there is nothing in the world so blessed or so sweet as the heritage of children" —Mrs. Oliphant.

62. "No evil can befall me,
By God, I have a son" —Christopher Morley.

"Children are the keys of Paradise,
..............they alone are good and wise........." —Stoddard.

63. Anent this couplet V. V. S. says in his note: "This is a very knotty stanza. The syntax is difficult and the commentators are obliged to twist the words and phrases to fish out some coherent meaning out of the text." And he and Rev. Drew follow P.

P. holds the view that the good deeds of virsue performed by the children would reach their parents and fructify to their great joy.

Kalingar says that while the children are the properties of the parents, the properties of those children themselves will accrue to them through their own good karmas.

The third and more acceptable interpretation is given by Manakkudavar, Pazhaya Urai, and Paridhi which has been adopted by me.

65. I have followed P. in holding the view that it is a pleasure for a parent to touch his children's body.

M. holds the view that it is a joy to a parent's body when his children touch it.

Pazhaya Urai holds the same view.

" What is not attracted by bright and pleasant children, to prattle, to creep, and to play with them ? " —Epictetus.

67. " Train up a child in the way he should go and when he is old, he will not depart from it " —Proverbs (22 : 6)

" The sacred books of the ancient Persians say : If you would be holy, instruct your children, because all the good acts they perform will be imputed to you "

—Montesquieu.

68. " Wisdom is justified of her children " —New Testament.

This couplet is no less intriguing than 63 seen above. The interpretors have recourse to all possible permutations and combinations of words in order to extract the proper meaning of this couplet.

Of all the meanings the version of M. seems to be the best and the most reasonable.

Pazhaya Urai says that it is a delight to all the men on earth if one's children were found wiser than oneself.

Kalingar is slightly different but more faithful to the Kural text. He says that the fact that one's sons are very wise will please not only oneself *i. e.* the parent but also all the sentient beings on earth. I have followed M.'s version.

The fact that all the sentient beings and not merely all men on earth will be pleased with the wisdom of a son shows that he will be

kind and considerate to them, killing them neither for sport, nor for fancy nor food. This aspect is emphaised by Kalingar also.

St. Valluvar expects all children of this land to be vegetarians by means of which creed alone they can please all the living creatures on earth.

There are two points to be clarified here ; The first point is that this couplet speaks of the children being full of wisdom only and not of more wisdom than their parents, as Pazhaya Urai wrongly holds.

The second is that this fact of the possession of good wisdom by the children would please not only all men but also all living beings on earth, more than it pleases their own parents. Here also Pazhaya Urai holds the wrong view.

69. P. in his comments says that a mother because of her sex is precluded from apprehending or appraising her son's worth of her own accord and that she needs to be told by the wise that her son is a worthy and great one. It is certainly a reactionary and slanderous view of womanhood.

The real fact is that father and mother, both of them derive an infinitely more joy and greater pride from the hearsay words of others than they could ever do through their own personal knowledge.

For example this sense of a superior pride is born in and swells the breast of not only a mother but also that of a father. (Please see கலிங். 210 and கம்பராமாயணம் ; அயோத்தி, மந்திர. 42.)

"Thy father and mother shall be glad and she that bare thee shall rejoice."

—Old Testament (23 : 25).

70. Herein also the word 'son' should not be taken as an exclusive word precluding the daughter from earning such a name as would redound to the glory and greatness of the parent, father or mother.

St. Valluvar does not seem to discriminate against daughters as such and does not seem to prefer sons alone. But unfortunately P. seems to read his own prejudices into the lines of the Kural couplets.

" A wise son maketh a glad fath er " —The Proverbs of Solomon.

" A father of the righteous shall greatly rejoice ; and he that begetteth a wise child shall have joy of him."

—o—

CHAPTER 8

PARIMEL AZHAGAR : "That is, a householder must bear love towards people related to him like his wife and children. The order of this chapter will thus be plain. This is required because the management of a household life as well as the dawn of love towards all other lives on earth will be possible only when there is love in an householder. The impossibility of catering to the righteous, maintaining the Andanars, protecting the sages and entertaining the rare guests, in the absence of one's love for one's wife is also quite obvious. It is also a fact that grace or compassion is the natural child of love shown towards one's near and dear."

Pazhaya Urai says that love for one's children must flower into compassion for all living beings.

Paridhi says practically the same thing.

71. " The dew of compassion is a tear " —Byron.

" No disguise can long conceal love where it exists" —La Rochefoucauld.

" Those tender tears that humanise the soul " —Thomson.

72. *a.* The sacrifice of his thigh-flesh to save a dove from a hunter, made by Emperor Sibhi and the gifting off of his back-bone by Dadeesi to the heavenly ones to enable them to destroy the Asuras are puranic instances in point.

b. On the battlefield Sir Philip Sydney, the great warrior-commander offered the only cup of water given to him, to another soldier lying equally wounded and thirsty and eying Sir Philip pitiably. "Thy need is greater than mine" said Sir Philip and died with a consoling knowledge that his fellow soldier had died with a quenched thirst and quiet peace.

c. The sacrifice of his own life made by Mahatma Gandhi in 1948 is a still greater modern illustration of this couplet. The fact that he pleaded for friendship with the Muslims and that he combined the name of Allah with Ishwara in his prayers, is said to have been the provocation for the dastardly and deadly attack on him by a Hindu fanatic. If so, he could be said to have laid down his life for the sake of "others" (பிறர்க்கு). The remains of his bones after cremation, preserved in many places in India also have special reference to the words "they yield even their bones for others."

d. Yet another piece of self-sacrifice of a high order came to light on 15—6—55. In Oklahama city a Negro girl by name Margaret Thomas had been burnt from chin to toe when her clothing caught fire from a stove. Unless some one else's skin was grafted on her body she could not survive. And a white man did come forward and offered to sacrifice his skin for saving this five year old Negro girl. And she was saved. Here is a modern Sibhi!

e. Here is a piece of news from Japan which is a very moving one. An ex-convict by name Masajiro Ashida was living in Tokyo city in Japan. He became too poor to maintain his family. "I would have to commit a crime if I tried to live. Please sell my eyes." said his last note to his wife. Then he committed suicide so as to enable his

wife to sell his eyes and to maintain herself and a small child with the sale-proceeds of his eyes after his death. His eyes were, of course, purchased by a hospital and his wish was fulfilled.

" Not for himself but for the world he lives " —Lucan.

" Greater love hath no man than this: that a man lays down his life for his friends " —New Testament (St. John.)

73. Both Manakkudavar and Pazhaya Urai are of the view that it is because a soul had done some good charity out of love in its previous birth that it is has now also been given a human birth.

" Nobility of soul is not a question of genius or glory.........its real secret is kindness. "

" Love is to the soul of him who loves what the soul is to the body which it animates "

75. I have followed P. in the interpretation of this couplet. But Manakkudavar's view is that the enjoyment of more and more of joys in this life by some is due to their having lived in their previous birth also showing their love towards others.

Kalingar repeats virtually his meaning of the couplet 73, here also.

76. This again is a problem couplet that has ever been an unsolved puzzle to commentators and translators.

Among the commentators the interpretation of Parimel Azhagar alone has been holding the field generally. His view that the ignorant maintain that love sustaineth virtuous acts alone but that love restrains the evil acts also, is the one that has been accepted and adopted by practically all the translators of Kural except C. R. and myself.

C. R. Translates அறம் as "religion" and மறம் as "warlike deeds of the brave soldier" and holds that love is the common motive which actuates both the religious devotees and the raging soldiers alike.

I have accepted and followed a different view which Kalingar seems in a way to express. Virtuous acts of men such as feeding, clothing and helping the poor are undoubtedly the results of love borne by a man. Nevertheless, acts of voilence like fighting the foes representing evil are also equally the results of love for righteousness that the fighters possess. There are also ignorant and illiterate men who are seen to commit grave acts of violence towards the very persons for whom they bear enormous and ardent love. An extremely common and mild case of this nature is the corporal punishment sometimes cruel, that is meted out to a son by a parent whose motive or bonafide is beyond doubt and whose love for the former is too well known and strong.

A very typical case of love-born cruelty which would best illustrate our interpretation came to light in Tamil Nad itself some years ago.

That was a case of an old labourer working in a hill Estate in this State. His son, also a fellow worker in the self-same Estate was suddenly transferred to another hill Estate which was however a notorious place of plagues and pestilences where death was certain to overtake him if he went there. Hence the over-affectinate father protested and pleaded with the authorities to cancel his son's fatal transfer to the other estate but in vain. But the father's love and attachment to his son were so intense and inordinate that, being unable to even bear the thought of his beloved son dying forlorn in a foreign place, he took a long and strong bamboo pole and killed his son with his own hand. And all this, not out of enmity for his son but out of the abundant measure of love he bore him.

Such acts of apparent cruelty have been committed not only by fools but also by very great and pious souls of unlimited devotion to God. The act of Abraham killing his only son for his love of God is an instance in point. Such acts of apparent cruelty as cutting his son by St. Siruthondar and cutting the legs of his father by St. Chandeeswarar respectively are called by the Saivite scholars as "hard devotion or service" (வல்வினை). They are also undoubtedly

motivated by their unlimited love for God. These are the grounds for my way of translating the couplet thus. Please see Tirukkalitrupadiyar. (திருக்களிற்றுப்படியார்)

Lastly the case of a calf writhing with unbearable agony and incurable pain due to some wound or disease, having been shot to death at the instance of Mahatma Gandhi is also an illustration of this couplet. Though killing by itself is a sin, yet in so far as it gave an instantaneous and eternal relief to the calf from the unendurable and prolonged agony it was preferred as an act of mercy by Mahatma Gandhi whose unlimited love for all sentient beings is too well known to be doubted or questioned.

Here again is a case of love motivating an 'evil' act of killing by one who is too full of love.

—o—

CHAPTER 9

MANAKKUDAVAR: "Guest-service means dividing one's own meal with fresh and strange guests whenever they pay a visit at the dinner time."

82. While all commentators like P. M. K. and Pazhaya Urai are agreed on interpreting the word சாவா மருந்து as the elixir or food of immortality, Paridhi alone refers to it as the poison itself.

84. "God loveth a cheerful giver" —New Testament.

85. The obvious meaning of this couplet is that there is no need for even sowing the fields of one who first entertains one's guests and then eats the residue. It is also the interpretation given by Parimel Azhagar and all other Tamil commentators. All the translators of Kural have also invariably translated this couplet only in this way. I too have followed the same meaning.

But then a pertinent, common-sense question may with justification be asked if it is within the range of practicality or possibility that the unsown fields owned by even the most charitable or guest-serving householders on earth will, without the human efforts be flourishing with the luxurious bunches of paddy crops laden with rich corns. Frankly, there will be no answer of a convincing nature to such a question.

But is there no other possibility of so interpreting this couplet as to give a nearly satisfactory answer?

Let us re-arrange the structure of this couplet and it will read thus:

" விருந்தோம்பி மிச்சின் மிசைவான் புலம் வித்தும் இடல் வேண்டும் கொல்லோ." In this both கொல் and ஓ may be treated as அசை or meaningless interjection. Thus translated it will mean: "It is imperative that he who entertains his guests first and then eats the residue must cook even the seeds of grain reserved for his fields and feed the guests therewith (only if there arose a need therefor)."

The significance of this interpretation is that no cultivating householder worth the name will ever sell or eat away the grains of seed set apart and sealed till the arrival of the sowing season, whatever may be the provocation for the same, and that in spite of such a rigid and regular law-like custom obtaining in this land, when there were no other means of entertaining a rare guest who arrives, he is permitted and justified to break this custom and feed him with the seed-grains from the sealed stores of his granary. This shows the general inviolability of the farmers' rule regarding the sanctity of seed-grains and the only exception to this rule which is the need for feeding a rare guest.

These two-fold doctrines of a Tamil landlord are excellently illustrated by two poems respectively which are found in the ancient Tamil classic of Pura-Naanooru.

" O thou mighty fool, blind Yama,
Thou hast cooked the seed-grains too
And eat'n up all, in all thy folly!"

In another song called "Moodin Mullai" (authorship not known) a particular housewife of Tamil Nadu, finding on one occasion that all the grains of millet etc. at home had been exhausted in charity and that there was no possibility of borrowing aught of grain from her neighbours, boldly removed the millet-seeds set apart for sowing, from their safe custody and entertained the rare guest therewith.

More so is the need to feed the guest with the seed itself if that rare guest happened to be a spiritual ascetic beloved of the Lord God. Hence the greatness and rarity of the act of devotion performed by St. Ilayaankudi Maaranar who collected and gathered the latest-sown seeds from the paddy-fields to entertain his rare and untimely guest with, in the dead of night and drenching rain !

86. " For I, who hold sage Homer's rule the best,
Welcome the coming, speed the parting guest." —Alexander Pope.



CHAPTER 10

PAZHAYA URAI: "This refers to the uttering of sweet words indicative of one's own pleasure. Since speaking kindly words to the guests who would gloom and fade at the mere indifferent look of greeting, is so necessary and proper, this chapter is placed after that on Guest-service."

91. " The only way to speak the truth is to speak lovingly." —Henry David Thoreau.

" A man hath joy by the answer of his mouth and a word spoken in due season, how good is it ? " —Proverbs (15 : 23)

" Pleasant words are as an honey-comb, sweet to the soul and health to the bones " —Proverbs (16 : 24)

" ....the words of the pure are pleasant words " —Proverbs (12 : 26)

92. " Better is he who shows a smiling countenance than he who offers milk to drink "
—Talmud.

" Whoever gives a small coin to a poor man has six blessings bestowed on him ; but he who speaks a kind word to him obtains eleven blessings " —Talmud.

93. " Tis only noble to be good.
Kind hearts are more than coronets........." —Tennyson.

94. " The mouth of a righteous man is a well of life......" —Proverbs (10 : 11)

98. " But whosoever shall say ' Thou fool ' shall be in danger of hell-fire "
—New Testament.

" There is that speaketh like the piercing of a sword but the tongue of the wise is health " —Proverbs (12 : 18)

" While thou livest keep a good tongue in thy head " —Shakespeare.

The words "சிறுமையுள் நீங்கிய இன் சொல் " are interpreted as "kind words sans pain" by P; "kind words sans meanness", by M; "kind words sans flaws" by P. U; and " kind words of virtue sans sinfulness ", by Paridhi respectively.

99. " All things whatsoever ye would that men should do to you, do ye even so to them........." —New Testament.

" But whosoever shall say " thou fool " shall be in danger of hell-fire "
—New Testament.

100. " The mouth of a righteous man is a well of life; but violence covereth the mouth of the wicked " —Proverbs (10 : 11).

—o—

CHAPTER 11

MANAKKUDAVAR: "The sense of gratitude means forgetting the evils done to one and remembering the good alone done to one by others."

102. " Liberality consists rather in giving seasonably than much " —La Bruyere.

103. " The greatest grace of a gift perhaps is that it anticipates and admits of no return " —Longfellow.

108. " Forget injuries, never forget kindness " —Confucius.

" There is a noble forgetfulness, that which doth not remember injuries " —C. Simmons.

109. " For the sake of one good action, a hundred evil ones should be forgotten " —Chinese Proverb.

110. " Blow, blow, thou winter-wind,
Thou art not so unkind
As man's ingratitude " —Shakespeare.

" I hate ingratitude more in a man
Than lying, vainness, babbling, drunkenness,
Or any taint of vice whose strong corruption
Inhabits our frail blood." —Shakespeare.

" If there be a crime of deeper dye than all the guilty train of human vices, it is ingratitude " —Brooks.

—o—

CHAPTER 12

PAZHAYA URAI: "This chapter says that one's attitude of impartiality must not be affected prejudicially even by one's own sense of gratitude to a person."

111. " Equity is that exact rule of righteousness or justice which is to be observed between man and man " —Buck.

" Withhold not good from them to whom it is due when it is in the power of thine hand to do it " —Proverbs (3 : 27)

" Do justly, that is nearer to your duty. Observe your duty to Allah "
—The Holy Koran.

112. " Only the actions of the just
Smell sweet and blossom in their dust " —James Shirly.

" The just man walketh in his integrity ; his children are blessed after him "
—Proverbs (20 : 7)

113. The word 'ஆக்கம்' is interpreted as "good" by P. and "greatness" by M. respectively.

114. " The memory of the just is blessed ; but the name of the wicked shall rot "
— Proverbs.

" Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles ? " —New Testament.

This again is a controversial couplet. P. says that the presence or absence of good issues alone will decide the uprightness or otherwise of a man. M. says he will be judged by the prosperity (ஆரவாரம்) or otherwise.

Kalingar says எச்சம் means good conduct.

But Paridhi says எச்சம் means the character and conduct of his offsprings.

I have made bold to differ from P. and M. and interpret it as 'posthumous reputation of one.'

For my contention is that St. Valluvar could never have meant children by means of the word எச்சம்.

To substantiate my view, let us consider as to how he uses this expression எச்சம் elsewhere. There is no doubt that he uses this word in couplet 456 only in the sense of offsprings. But then as against this one use of this word in this sense, he has used it in quite another and in the only proper sense of reputation or fame, or what is left behind, in two couplets. They are couplets 1004 and 238.

In the latter couplet the expression 'இசை என்னும் எச்சம்' 'the residue of a reputation' is an instance in point. And Parimel Azhagar himself in his commentary on this says, *inter alia* "எச்சம் என்றார் செய்தவர் இறந்து போகத் தான் இறவாது நிற்றலின்." Hence our conclusion is that in couplet 114 the meaning that is conveyed by the author is just as I have translated it here. Even Rajaji is beside the point. We may also note in passing that the most upright and impartial men have in their lives either no children at all or only children who are far from justifying the reputation of their fathers. And contrariwise notorious gangsters have begotten the noblest of sons and daughters. So this Kural must be so interpreted as to accord with the ways of the world.

116. " To do injustice is more disgraceful than to suffer it " —Plato.

117. " Let justice be done, though the heavens fall " —Lord Mansfield.

118. " A false balance is the abomination to the Lord but a just weight is his delight "
—Proverbs (11 : 1)

119. " O ye who believe! Be steadfast witness for Allah in equity, and let not hatred of any people seduce you that ye deal not justly...............Lo ! Allah knoweth what is in the breasts of men " —The Holy Koran.

—o—

CHAPTER 13

PARIMEL AZHAGAR: "This chapter deals with the possession by one of a self-control which would not suffer one's thought, word and deed to stray into evil ways. Since this self-control is possible only for those who can view their own faults as they would view the strangers' faults, this chapter follows that on Impartiality."

121. " Whoever therefore shall humble himself as little child, the same is the greatest in the Kingdom of Heaven " —New Testament.

" Blessed are the poor in spirit for theirs is the Kingdom of Heaven "
—New Testament.

" Humility is the eldest-born virtue and claims the birth-right at the throne of Heaven " —Arthur Murphy.

" The showers of God's grace fall into lowly hearts and humble souls "
—Worthington.

" Before destruction the heart of man is haughty and before honour is humility "
—Proverbs (18 : 12)

122. " God's sweet dues and showers of grace slide off the mountains of pride and fall on the low valleys of humble hearts and make them pleasant and fertile "
—Leighton.

" The command of one's self is the greatest empire a man can aspire unto "
—Milton.

124. " Humility leads to the highest distinction " —Sir Benjamin Brodie.

" He that humbles himself shall be exalted " —The Bible.

" Blessed are the meek for they shall inherit the earth " —New Testament.

" In the supremacy of self-control consists one of the perfections of the ideal man"
—Herbert Spencer.

125. "The beloved of the Almighty are the rich who have the humility of the poor"
—Saadi.

126. "To rule self and subdue our passions is the more praiseworthy because so few know how to do it" —Guicciardini.

127. "Put away from thee a froward mouth; and perverse lips put far from thee"
—Proverbs (4 : 24)

"He that keepeth his mouth keepeth his life; but he that openeth wide his lips shall have destruction" —Proverbs (13 : 3)

"I think the first virtue is to restrain the tongue" —Cato.

"The wicked is snared by the transgressions of his lips" —Proverbs (12 : 13)

"Learn to hold thy tongue; five words cost Zacharias forty weeks of silence"
—Fuller.

"As Euripides truly affirmeth every unbridled tongue in the end finds itself unfortunate" —Sir Walter Raleigh.

"........and he that hath a perverse tongue falleth into mischief"
—Proverbs (17 : 20)

128. "A fool's mouth is his destruction" —Proverbs (18 : 7)

129. "An ungodly man diggeth up evil and in his lips there is a burning fire"
—Proverbs (16 : 27)

"........but a wounded spirit who can bear?" —Proverbs (18 : 14)

"The words of a tale-bearer are as wounds and they go down into the innermost parts of the belly" —Proverbs (18 : 8)

130. "The spirit of God delighteth to dwell in the hearts of the humble" —Erasmus.

—o—

CHAPTER 14

PARIMEL AZHAGAR : "This chapter speaks of the possession of a proper conduct by one suited to and in accordance with one's respective varna and status in life. Since such a conduct is not possible for others than those who have a complete control over their thought, word and deed, this chapter follows that on Self-control."

131. " Conduct is three-fourths of our life and its largest concern "—Mathew Arnold.

" He should first think of his character and then of his condition.
He that has character need have no fears about his condition.
Character will draw after it condition " —Beecher.

133. PARIMEL AZHAGAR : "The author says that even those born in a low varna and family will become through their spotless conduct sublimated into those of a superior varna and family; and similarly, those born in a higher varna and family will be degraded into those of a lower varna and a baser family, if they would give up their virtuous conduct and ways of pure life." See couplet 134 which illustrates this couplet.

" 'Tis virtue, and not birth, that makes us noble " —John Fletcher.

" Virtue is the first title of nobility " —Moliere.

" Virtue alone is true nobility " —Gifford.

" True nobility is derived from virtue, not from birth " —Burton.

134. " Birth is nothing where virtue is not " —Moliere.

136. " The desire of the righteous is only good........" —Proverbs (11 : 23)

137. " As righteousness tendeth to life, so he who pursueth evil pursueth it to his own death " —Proverbs (11 : 19)

" The righteous shall flourish like the palm-tree; he shall grow like a cedar of Lebanon " —Proverbs.

138. " Behold the righteous shall be recompensed in the earth ; much more the wicked and the sinner " —Proverbs (11 : 31)

" As righteousness tendeth to life ; so he that pursueth evil pursueth it to his own death " Proverbs (11 : 9)

139. " The lips of the righteous know what is acceptable " —Proverbs (30 : 32)

140. " A man of the best parts and greatest learning, if he does not know the world by his own experience and obligation, will be very absurd and consequently very unwelcome in company " —Lord Chesterfield.

" To know,
That which before us lies in daily life,
Is the prime wisdom..............." —Milton.

—o—

CHAPTER 15

PARIMEL AZHAGAR: "This chapter says that one should not lust after the shoulders of a neighbour's wife, impelled by one's own sexual thirst and delusion. Since this control of oneself is possible only in those of a righteous conduct, this chapter follows that on the latter."

141. " So he who goeth in to his neighbour's wife ; whosoever touch her shall not be innocent " —Proverbs (6 : 29)

143. " But whoso committeth adultery with a woman lacks understanding ; he that doeth it destroyeth his own soul " —Proverbs (6 : 32)

145. " A wound and dishonour shall he get and his reproach shall not be wiped away" —Proverbs (6 : 33)

148. " Ye have heard that it was said ' Thou shalt not commit adultery '. But I say unto you that whosoever looketh on a woman to lust after her hath committed adultery with her already in the heart "

—New Testament (St. Mathews).

—o—

CHAPTER 16

PARIMEL AZHAGAR: "This says that when somebody did one a grievous wrong or injury out of some evil motive or out of ignorance, one should not do a similar injury back to that injurer but should exercise forbearance. To indicate that one should forgive even those who have swerved from the righteous path this chapter is placed after that on Non-lusting for neighbour's wife."

152. " Good to forgive ;
Best to forget." —Robert Browning.

" I have forgiven and forgotten all " —Shakespeare.

" Cultivate forbearance till your heart yields a fine crop of it.
Pray for a short memory for all unkindnesses " —Spurgeon.

153. " To bear injuries or annoying or vexatious events meekly, patiently, prayerfully and with self-control is more than taking a city " —C. Simmons.

154. " His heart was as great as the world but there was no room in it to hold the memory of a wrong " —Emerson.

155. " The rarer action is in virtue than in vengeance " —Shakespeare.

" In taking revenge a man is but equal to his enemy but in passing it over, he is his superior " —Bacon.

" Never does the human soul appear so strong and noble as when it foregoes revenge and dares to forgive an injury " —E. H. Chapin.

" The memory of the just is blessed but the name of the wicked shall not "
—Proverbs (10 : 7)

157. " Good christians should never avenge injuries " —Cervantes.

" Man-like it is to fall into sin,
Friend-like it is to dwell therein,
Christ-like it is for sin to grieve,
God-like it is all sin to leave " —F. Von Logan (Translation by Longfellow.)

Every one knows the most celebrated case of Lord Jesus imploring His Father God to pity his own persecuting Jews.

" Father, forgive them ; they know not what they do "

This is exactly what the couplet means namely not only to abstain from returning the injury but also grieve for the ignorance of the aggressors and for their impending retribution.

An Italian girl called Maria Goretti, aged 12, was assaulted criminally and she died. But before she died she not only pardoned the brutal criminal but also begged the authorities to forgive and release him. She has since been beatified as a Saint of the Catholic Church by the Pope. The true Christian-cum Kural conduct !

158. " A brave man thinks no one his superior who does him an injury for he has it then to make himself superior to the other by forgiving it " —Pope.

" A more glorious victory cannot be gained over another man than this that when the injury began on his part the kindness should begin on ours "
—Tillotson.

159. " To err is human ; to forgive divine " —Pope.

" Do as the heavens have done, forget your evil " —Shakespeare.

"Then came Peter to him and said: "Lord, how oft shall my brother sin against me and I forgive him, till seven times? Jesus sayeth unto him: 'I say not unto thee 'until seven times' but until seventy times seven'"

—New Testament (Mathews)

160. "He that is slow to anger is better than the mighty and he that ruleth his spirit than he that taketh a city" Proverbs (16 : 32)

—o—

CHAPTER 17

MANAKKUDAVAR: "Non-envy means not having the mental aberration of jealousy at the sight of the prosperity and properties of one's neighbours."

161. "The truest mark of being born with great qualities is being born without envy"

—La Rochefoucauld.

163. "I can endure my own despair,
But not another's hope" —William Walsh.

165. "As a moth gnaws a garment, so doth envy consume a man" —Chrysostem.

"Envy will sting itself to death" —Cotton.

166. "When envy breeds unkind division,
Then comes the ruin, there begins confusion" —Shakespeare.

168. "Now I feel
Of what coarse metal ye are moulded, Envy,
How eagerly ye follow my disgraces,
As if it fed ye! and how sleek and wanton
Ye appear in everything may bring my ruin" —Shakespeare.

" O beware, my lord, of jealousy ;
It is the green-eyed monster which doth mock
The meat it feeds on " —Shakespeare.

170. " A sound heart is the life of the flesh but envy the rottenness of the bones "
—Proverbs (14 : 30)

—o—

CHAPTER 18

MANAKKUDAVAR : " Non-coveting means not desiring to have another man's possessions and property."

177. Prefer loss before unjust gain for that brings griefs but once, this for ever "
—Chilo.

179. " Refrain from covetousness and thy estate shall prosper " —Plato.

180. " Wealth got by vanity shall be diminished but he that gathereth by labour shall increase " —Proverbs (13 : 11)

—o—

CHAPTER 19

PARIMEL AZHAGAR : " That is, not to traduce and vilify others in their absence. Since, offences of mouth follow the offences of mind, this chapter is placed after the chapters on non-envy and non-coveting."

181. " Speak not evil one of another, brethren " —The Bible.

" Slander is a complication, a comprisal and sum of all wickedness " —Barrow.

" Slander is a most serious evil " —Herod.

" ....Slander, the foullest whelp of sin " —Pollok.

183. " He that uttereth a slander is a fool " —Proverbs (10 : 18)

184. " The slanderer inflicts wrong by calumniating the absent " —Herodotus.

185. " Hear and understand ; not that which goes into the mouth defileth a man but that which cometh out of the mouth, this defileth a man " —New Testament.

" An ungodly man diggeth up evil and in his lips there is a burning fire "
—Proverbs (16 : 27)

186. I have followed the meaning given by P., M. and Kalingar. But Paridhi says that he who slanders others must consider his own faults also. This view is not a correct one.

" People are commonly so employed in pointing out faults in those before them, as to forget that some behind may at the same time be decanting on their own " —Diluryn.

187. Here the words "பகச் சொல்லிக் கேளிர்ப்பிரிப்பர்" are variously interpreted. Both P. and M. hold that it refers to the sundering of one's own relations from oneself by talking scandals. But Paridhi and Kalingar alike view this as " separating other relations from each other by poisoning their mutual relationship by means of scandals." And this view is better than the former.

" Scandal breeds hatred ; hatred begets division " —Quarles.

" A froward man soweth strife and a whisper separateth chief friends "
—Proverbs (16 : 28)

" A naughty person, a wicked man walketh with a froward mouth. Frowardness is in his heart ; he deviseth mischief continually, he soweth discord ".
—Proverbs (6 : 12)

190. " If thou wouldst bear thy neighbour's faults, cast thine eyes upon thine own "
—Molinos.

" Think of your own faults the first part of the night when you are awake and of the faults of others the latter part of the night when you are asleep "

—A Chinese Proverb.

" Thou hypocrite, first cast out the beam out of thine own eye ; and then shalt thou see clearly to cast out the mote out of thy brother's eye "

—New Testament.

" Just stand aside and watch yourself go by,
Think of yourself as ' he ' instead of ' I ' " —Strickland Gillilan.

" O wad some Pow'r the giftie gie us
To see ourles as ithers see us " —Burns.

—o—

CHAPTER 20

PARIMEL AZHAGAR : " This refers to the avoidance of speaking aught of words which are unproductive of virtue, wealth or joy either to oneself or others. Four are the sins produced by one's tongue : they are falsehood, tale-bearing, harsh words and profitless words. Of these, since falsehood cannot be altogether eschewed by others than the ascetics, it has been left off here. And of the three which ought to be given up by the householders, the author has treated of harsh words in the chapter on speaking sweet words, and of tale-bearing in the non-backbiting and now to deal with non-speaking of profitless words in this chapter, he places it after that on non-backbiting."

193. " The heart of the fool is in his mouth " —Franklin.

194. " But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment " —New Testament.

196. " By thy words thou shalt be condemned " —New Testament.

" There are braying men in the world as well as braying asses; for what is loud and senseless talking and swearing, other than braying ? " —L'Estrange.

198. " The tongue of the wise useth knowledge aright........." —Proverbs (15 : 2).

—o—

CHAPTER 21

PARIMEL AZHAGAR: "That is, one's dread of performing evil deeds. Since the author by this excludes and eschews all offences of one's physical body, this chapter follows that on non-uttering of profitless words."

201. The word 'செருக்கு' is interpreted as "delusion" by P., as "inebriation" by M., and as "sin" by Paridhi and Kalingar respectively.

" To be free from evil thoughts is God's best gift " —Aeschylus.

202. " This is the course of every evil deed, that propagating still it brings forth evil " —Coleridge.

" ....all that shall take the sword shall perish with the sword " —New Testament.

203. " It is a great evil not to be able to bear an evil " —Bion.

204. " If you do what you should not, you must bear what you would not "—Franklin.

" Evil to him who evil thinks " —Motto of the Order of the Garter.

" Rob not the poor because he is poor, neither oppress the afflicted in the gate, For the Lord will plead their cause and spoil the soil of those that spoiled them " —Proverbs (22 : 22 & 23).

205. " He who does evil that good may come pays a toll to the devil to let him into heaven " —Hare.

206. " ....with what measure ye mete it shall be measured to you again " —Dr. David Thomas.

207. " We cannot do evil to others without doing it to ourselves " —Desmahis.

" He who is in evil is also in the punishment of the evil " —Swedenborg.

208. " Evil pursueth sinners " —Proverbs (13 : 21)

" By the very constitution of our nature moral evil is its curse " —Chalmers.

" Swift vengeance follows sin " —Horace.

209. " It is safer being meek than firm " —Robert Browning.

—o—

CHAPTER 22

MANAKKUDAVAR: " Knowing one's duty to fellowmen means that, though one has not got the capacity to gift off unstintedly to those who approach one with a begging bowl, yet one must know and give the appropriate things to the proper recipients in such a measure as is suited to one's own position in life and measure of income."

212. " Spend your wealth for the cause of Allah and be not cast by your own hands to ruin ; and do good. Lo ! Allah loveth the beneficent " —The Holy Koran.

213. " To pity distress is but human ; to relieve it is god-like " —A. Mann.

214. A news item published on 25th April 1953 said that a condemned prisoner of 33 years, by name Satis Chandra Puttumal had donated eight rupees and a few clothes, which were all he had, to the famine relief in Maharashtra, a few minutes before he was hanged in the district prison of Thana in Bombay.

This couplet says that he alone who knows his duty to his society is said to be alive and that he who knows this not is to be counted among the dead. But here is a man who even at the last moment of his life did not forget his duty to his famine-stricken fellow-men but donated his entire belongings towards their relief. So, contrariwise, though he is dead, he is to be counted among those who are alive!

" A useless life is only an earthly death " —Goethe.

220. " If thou wilt be perfect, go and sell that thou hast and give to the poor and thou shalt have treasures in heaven " —New Testament.

" When I give, I give myself " —Walt Whitman.

—o—

CHAPTER 23

PARIMEL AZHAGAR: "That is, giving without stint to the poor who come abegging. Since charity yields the bliss of the next world, this chapter is placed after that on ஒப்புரவு which yields the joy of this world."

PARIDHI: "Charity is a supremer virtue than knowing one's duty to fellowmen."

221. " And now abideth faith, hope, charity, these three; but the greatest of these is charity " —New Testament.

" A poor man served by thee, shall make thee rich " —Mrs. Browning.

" By Jove the stranger and the poor are sent;
And what to these we give to Jove is lent " —Homer.

" Blessed is he that considereth the poor " —Old Testament.

" When thou makest a feast, call the poor, the maimed, the lame, the blind and thou shalt be blessed because they cannot recompense thee "
—New Testament.

222. A very good modern illustration of this couplet came to light about seven years ago. In a news item published on 12th May 1955 the following incident was found reported.

A Harijan peasant of Kalwakurti Taluk in Mahbubnagar in Hyderabad went to a Bhudan Samiti in order to receive a free gift of land for himself. But, persuaded by the workers present there, he not only declined to receive fresh land-gifts for himself but also he gifted away two out of the four acres of land he was already owning, to the utterly landless poor men and returned home with a great satisfaction.

" To give alms is better than to take alms " —German Proverb.

" Prayer carries us half way to God, fasting brings us to the door of his palace and alms-giving procures us admission " —The Holy Koran.

" It is more blessed to give than to receive " —New Testament.

223. If a man be endued with a generous mind, this is the best kind of nobility "
—Plato.

226. " Establish worship, and pay the poor-due, and whatever of good ye send before (you) for your souls, ye will find it with Allah. Lo! Allah is Seer of what ye do " —The Holy Koran.

" Our true acquisitions lie only in our charities; we gain only as we give "—Simms.

" He that hath pity upon the poor lendeth unto the God and that which he hath given will He pay him again " —Proverbs (19 : 17)

" Verily I say unto you In as much as ye have done it unto one of the least among my children, ye have done it unto me " —Jesus Christ.

" Charity is the scope of all God's Commands " —Chrysostom.

" They serve God well who serve His creatures " —Mrs. Norton.

" He who bestows his goods upon the poor,
Shall have as much again, and ten times more " —John Bunyan.

227. " I never knew a child of God being bankrupted by his benevolence " —T. L. Cuyler.

" They who scatter with one hand gather with two not always in coin but in kind " —Wray.

228. " And learn the luxury of doing good " —Goldsmith.

" The secret pleasure of a generous act is the great mind's great bribe " —Dryden.

" It is fruition and not possession that renders us happy " —Montaigne.

" We enjoy thoroughly only the pleasure that we give " —Dumas.

" The luxury of doing good surpasses every other personal enjoyment " —Gay.

—o—

CHAPTER 24

PARIMEL AZHAGAR: "This refers to the deathless glory which abides in this world as the worldly fruits of the life of those whe have flawlessly lived the life of household virtues commencing from 'household life' and ending with 'charity'. Since this glory generally arrives in the wake of one's charity, this chapter follows that on charity."

233. "The man is noble and his fame folds in
This orb o' the earth" —Shakespeare.

235. "An earthly immortality belongs to a great and good character" —E. Everett.

"He lives who dies to win a lasting name" —Drummond.

"Of all the possessions of this life fame is the noblest; when the body has sunk into the dust the great name still lives" —Schiller.

"He lives in fame though not in life" —Shakespeare.

237. "Many men are angry with them that tell them of their faults when they should be angry only with the faults that are told them" —Venning.

238. "A man who cannot win fame in his own age will have a very small chance of winning it from posterity"

240. "........but he is dead, even while living, whose brow is branded with infamy" —Tieck.

—o—

III. ON ASCETIC VIRTUE

PARIMEL AZHAGAR: "Now, the author has started in the natural order to speak about ascetic life. The virtue pertaining to those who have, out of dread of future births, and with a view to obtaining Release, wisely renounced the worldly life after having lived the above-said life of a householder with unswerving steadfastness, is what is called the Ascetic Virtue. And that virtue is of two kinds namely (1) the deeds of austere penance performed by them for the purpose of having the dirt of their past 'Karmas' (fruits of deeds) washed off and wiped away and the purification and sublimation of their inner organs of cognition called Antakarnas and (2) the gnosis or spiritual wisdom which dawns in one as a result of such purification."

CHAPTER 25

PARIMEL AZHAGAR: "That is, the grace or compassion which goes forth to all the living things spontaneously irrespective of any relationship or attachments with them. Since this compassion is as important for ascetic life as love is for domestic life, this is being dealt with in the beginning itself."

242. "Blessed are the merciful, for they shall obtain mercy" —New Testament.

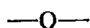
243. "If ye do good openly or keep it secret, or forgive evil, lo! Allah is Forgiving, Powerful" —The Holy Koran.

244. "Teach me to feel another's woe,
To hide the fault I see;
That mercy I to others show,
That mercy show to me" —A Pope.

"O brother man! fold to thy heart thy brother,
Where pity dwells, the peace of God is there" —Whittier.

250. The words ' மெலியார் மேல் ' are translated as "at the weaker persons" by me, in general terms.

Parimel Azhagar in his note adds that though by these words human beings are directly indicated, the reference to all sentient beings by them must also be inferred.



CHAPTER 26

PARIMEL AZHAGAR: "That is, giving up meat-eating. Meat-eating is an act which is at once the cause and the consequence of butchery of living beings and hence it is not becoming an ascetic of compassion. Therefore this chapter on the avoidance of flesh-eating is placed next to that on compassion."

251. " Blessed are the merciful for they shall obtain mercy " —New Testament.

254. This couplet is of a complex and involved structure necessitating the splitting and reuniting of words, as interpreted by Parimel Azhagar.

But Manakkudavar interprets it straightaway and that too without departing from the meaning of P.

255. " Labour not for the meat which perisheth but for that meat which endureth unto everlasting life which the son of Man shall give unto you "

—New Testament.

256. Parimel Azhagar's use of the word கொல்லாது does not seem to be correct. With this reading the couplet would mean as it has been translated by Rev. Drew. But then it does not yield a logical meaning. Since those who offer meat for sale must also necessarily

have killed the animals, why or how should they sell their meat to those who have themselves killed their animals passes one's understanding. Two sets of people are mentioned both of whom are killers for food and sale respectively and worded thus, the couplet conveys no sense.

Hence the proper word should be கொள்ளாது instead of கொல்லாது. This in fact is the reading of Manakkudavar which would yield the sensible meaning as the present translation conveys. It is a case of supply and demand. No demand ; no supply. Paridhi too agrees with M. whereas Kalingar follows P.

257. " Be not among wine-bibbers ; among riotous eaters of flesh " —Old Testament.

258. " Labour not for the meat which perisheth " —New Testament.

—o—

CHAPTER 27

PARIMEL AZHAGAR : " This refers to the acts of austere penance like eating little food, exposing oneself to the sun in summer and immersing oneself in deep water in winter and the act of enduring the physical pain caused by them and the act of abstaining from inflicting injuries on living beings, with the object of restraining and controlling one's mind from running away with one's sense-organs. Since eschewing of flesh-eating will be possible for one, only when one's compassion for sentient beings becomes ripe and full, this chapter on penance is placed after that on giving up flesh-eating."

261. " Blessed are they which do hunger and thirst after righteousness, for they shall be filled " —New Testament.

" Bear and forbear " —Epictetus.

267. " The brightest crowns that are worn in Heaven have been tried and smelted and glorified through the furnace of tribulation " —E. H. Chapin.

" The fining pot is for silver and the furnace for gold but the Lord trieth the hearts" —Proverbs (17 : 3)

270. Here again is a problem-phrase of " இலர் பலர் " that has puzzled all students of Kural.

P. explains it as ' those many who are destitute or poor ' and also ' those who are void of wisdom .' M. also says that ' it refers to the poor ones.'

Though all other translators have followed P. and M., I have made bold to differ from either of them.

Kalingar seems to be nearer the truth when he refers to the phrase as ' those who reap good results and who are free from all distress and pain '. I have more or less followed this and translated it as ' joyless ' in the negative aspect.

The previous couplet 269 speaks of a successful soul of penance achieving immortality by overcoming death itself. If so, whence and wherefore does the question of being born again as an heir to immense wealth and wisdom arise ? Even a reinearnation for a soul of penance, if ever it should take place, must be to finally make good some deficiency therein and perfect itself to immortality. If so, what will all the wealth and wisdom avail that soul except to neutralise and cancel all its previously hard-won store of spirituality and push it into the deep abyss of worldliness once again ? Does not Valluvar himself say in couplet 344 ? :

இயல்பாகும் நோன்பிற் கொன்றின்மை உடைமை
மயலாகும் மற்றும் பெயர்த்து.

Even possession of one thing by a soul of penance will steep it again into delusive births. So the sign and nature of a soul of penance is dispossession and not possession of anything whatever including learning or intelligence. Again, according to couplet 262 this present life of penance is possible only to one with a previous life of penance.

If so, he should be far more advanced than before and much nearer his salvation. And for a soul like this, wealth is the last thing to be desired. Therefore, it is 'shanti' or a perfect peace of mind (துளக்கறுகாட்சி) which is the net result of a long-accumulated store of the sense of detachment of the previous birth or births, which must be the hall-mark of a perfected soul of penance. This peace of mind born of 'the supreme wealth of no-desires and non-attachments' manifests itself in the shape of an endless bliss or Ananda which is the patent and privilege of a very, very few souls on earth, All other souls, millions and millions of them lolling in wealth and luxury on the one hand and grovelling in poverty and pain on the other, are all alike thirsting for that thing, the bliss born of mental peace and that contentment which is so utterly denied to them and which however is reserved as the birth-right and patent privilege of the few of perfected penance of previous births. Hence the justification of my translation.

—o—

CHAPTER 28

MANAKKUDAVAR: "Hypocritical conduct means a conduct which is at variance with the form and life of penance one has undertaken."

271. "If Satan ever laughs, it must be at the hypocrites; they are the greatest dupes he has" —Colton.

272. "Oh, what may man within him hide
Though angel on the outward side?" —Shakespeare.

273. "Beware of false prophets who come to you in sheep's clothing but inwardly they are ravening wolves" —New Testament.

274. "A holy habit cleanseth not a foul soul" —George Herbert.

275. The words " எற்றெற்றென்று ஏதம்பலவும் தரும் " have been interpreted by P. to mean "will make the imposter himself repent of his hypocrisy later on." But M. says that they refer to the words of derision at their immoral acts, by the neighbours and on-lookers. P.'s interpretation is obviously more acceptable and all the translators have adopted his view alone.

" To live a life which is a perpetual falsehood is to suffer unknown tortures "
—Victor Hugo.

" He could not keep quiet in his conscience " —Shakespeare.

" The worm of consience shall begnaw thy soul " —Shakespeare.

" ....he that hides a dark soul and foul thoughts
Benighted walks under the mid-day sun ;
Himself his own dungeon " —Milton.

" There is no peace, saith the Lord, unto the wicked " —Old Testament.

276. " Sin is not so sinful as hypocrisy " —Mme. de Maintenon.

" The only vice that cannot be forgiven is hypocrisy " —Hazlitt.

277. " A goodly apple rotten at the heart " —Shakespeare.

" O, what a goodly outside falsehood hath ? " —Shakespeare.

" Most putrefied core so fair without " —Shakespeare.

278. " They set the Sign of the Cross over their outer doors, and sacrifice to their gut and their groin in their inner closets " —Ben Jonson.

" Woe unto you, Scribes and Pharisees, hypocrites ! for ye are like unto whited sepulchres which indeed appear beautiful outward but are within full of dead men's bones and of all uncleanness. Even so, ye also outwardly appear righteous unto men but within ye are full of hypocrisy and inequity "
—New Testament.

279. " Judge not according to the appearance " —New Testament.

280. " All hoods make no monks " —Shakespeare.

" The cowl doesn't make the monk " —Shakespeare.

" She began to ask herself whether she had not overrated white beards and old age and night-shirts as divine credentials " —G. B. Shaw.

—o—

CHAPTER 29

PARIMEL AZHAGAR: "This refers to the avoidance of thinking to misappropriate to oneself the property of another by beguiling him. Since even the merest act of thinking is an offence, even that is to be eschewed as stealing. At least in the case of the householders, it matters not very much if they by beguiling others like their kinsmen in a sportive way, were to misappropriate certain articles belonging to the latter. But in the case of the ascetics even the very thought of so doing will constitute a major transgression. Hence alone this chapter concerns the ascetics..................... .

Since here the author wants to eschew the offence pertaining to property, this chapter is placed immediately after the chapter on 'Hypocritical conduct'–an offence appertaining to mental lust."

281. The word 'எள்ளாமை' is interpreted by P. as meaning 'desiring Moksha' whilst M. takes it to mean 'seeking freedom from neighbours' contempt.' I have preferred M.'s interpretation and adopted it.

283. " Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gruel " —Proverbs (20 : 17)

284. " Who covets another's goods deservedly loses his own " —Phaedro.

" The robbery of the wicked shall destroy them, because they refuse to do judgment. —Proverbs (21 : 7)

286. The same word ' அளவு ' is repeatedly used by the saint in couplets 286, 287 & 288. And P. and M. differ in their respective interpretation of this word. According to P. it means ' a knowledge of soul and its various aspects or metaphysics,' But M. takes it to mean ' rectitude ' or ' righteousness ' or ' straightforwardness. '

A. C., V. V. S, and M. S. P. follow both of them, indifferently. Rev. Drew has, as usual, followed M.

288. " Deceit is in the heart of them that imagine evil......... " Proverbs (12 : 20)

" He who says, what is mine is yours and what is yours is yours, is a saint. He who says, what is yours is mine and what is mine is mine is a wicked man " —Babylonian Talmud.

289. The word ' அளவல்ல ' is again interpreted and translated variously by the different writers.

290. The word ' உயிர்நிலை ' literally meaning the ' Stand of life ' is interpreted to mean ' the body ' by Parimel Azhagar, while Manakkudavar takes it as Moksha or Release and Kalingar and Paridhi also support him.

Yet all the translators including myself have unanimously preferred and adopted the meaning of P. only in this case.

—o—

CHAPTER 30

PARIMEL AZHAGAR: "This describes truthfulness. In order to exclude and eschew falsehood which is spoken mainly in connection with lust and wealth, this chapter is placed after the chapters on Hypocritical conduct and Non-stealing."

291. & 292. SAYS PARIMEL AZHAGAR: "That is, if it produced no harm, it is truth and if it produced harm it is falsehood."

Again P. comments: "Virtue is that good which is free from harm. And doing such a good means enabling through a false statement, another life to escape unscathed from any impending danger to life or limbs and thus feel pleasure. The idea is that even uttering that which is not a fact will be a falsehood if devoid of good to others and truth, if it did such a good. Thus in these two couplets the definition of truth and falsehood has been laid down as follows. To state a fact which produces no harm and to state that which is not a fact but which is productive of good to others are truth; similarly to state a non-fact unproductive of good and to state a fact which produces harm are falsehood."

In the clear grasp of Valluvar's true mind and in the masterly clarification thereof with reference to these two couplets Parimel Azhagar shines with an unparalleled lustre of his own.

PLATO: It is highly interesting to note in this connection the doctrine of 'noble lie' held by the eminent Greek Philosopher Plato. This subject is discussed in his well-known dialogue, the *Republic*. He holds the view that even falsehood which he calls '*pseudos*' may be used by a statesman as an instrument of statecraft and education. Plato says that though truth is of the highest value, there are occasions on which a spoken falsehood or fiction may be necessary as 'a medicine.' He only gives us one or two definite instances of the sort he had in mind. And of these the one that has excited most attention is the myth which will be familiar to all readers of the *Republic*, of the creation of men of different metals, which makes them suitable for different kinds of work.

G. C. Field in his book entitled "*The Philosophy of Plato*" says anent this theory of Plato as follows: "But however we may argue about particular cases, the general principle put forward by Plato would surely not be seriously denied by any one. Very few, if any, people would be found to assert that there can be no possible occasion on which it would be right to tell a lie. During the Second World War, Mr. Winston Churchill once asserted that it was proper to use the language that would deceive the enemy, even if it might mean deceiving one's own people also for the time being. Again there have been times of tension in the past in which governments, anxious to preserve the peace have exerted a considerable economy of truth in order to avoid rousing popular feeling to a pitch which might make war inevitable, and such action has met with subsequent approval. Occasions such as these are clearly among those referred to in general terms by Plato. And unless one is prepared to assert that such action can never, in any possible circumstances, be legitimate, there are no just grounds for condemning Plato's general principle."

We may also recall to mind in this connection the incident in the Mahabharata wherein even the great and immaculate Dharmaputra had for once to indulge in a sort of false statement which, however, fulfilled the condition of producing an extraordinary benefit.

There is a popular Tamil proverb which says: "Even by a thousand lies you utter, to bring about a marriage is better."

291. "But what is truth? 'Twas Pilate's question put
To Truth itself, that deigned him no reply" —Cowper.

"The truth of truth is love" —Bailey.

"Whoever lives true life will love true love" —E. B. Browning.

"Truth is a very different thing from fact; it is the loving contact of the soul with spiritual fact, vital and potent" —George Macdonald.

292. " If I do lie and do
No harm by it though the gods hear, I hope
They'll pardon it" —Shakespeare.

" 'Tis not enough your council still be true,
Blunt truths more mischief than nice falsehoods do " —Pope.

" There is no good, there is no bad ; those be the whims of mortal will.
What works me weal that I call 'good', what harms and hurts me
I hold as 'ill' " —Sir Richard Burton.

" A truth that's told with bad intent
Beats all the lies you can invent " —Blake.

293. " My conscience hath a thousand several tongues,
And every tonque brings in a several tale,
And every tale condemns me for a villain " —Shakespeare.

" Conscience is God's presence in man " —Swedenborg.

" Man's conscience is the Grace of God " —Byron.

" Our conscience is a fire within us and our sins are the fuel ; instead of warming it will scorch us " —J. M. Mason.

" A wounded conscience is able to unparadise paradise itself " —Fuller.

" Many a lash in the dark doth conscience give the wicked " —Boston.

294. " Oh, Truth,
Thou art, while tenant in a noble breast,
A crown of crystal in an iv'ry chest " —Devanport.

298. " Purity in person and in morals is true godliness " —Hosea Ballou.

299. " The light of the righteous rejoiceth " —Proverb (13 : 9).

—o—

CHAPTER 31

PARIMEL AZHAGAR : "'Avoidance of anger' means not flying into a rage, in spite of there being a provocation therefor. Since this excludes anger which arises from falsehood, this chapter follows that on Truth-speaking."

301. " Men ne'er spend their fury on a child " —Shakespeare.

303. " If anger is not restrained, it is frequently more hurtful than the injury that provoked it " —Seneca.

304. " We use up in the passions the stuff that was given us for our happiness " —Joubert.

" Anger is a sworn enemy " —Thomas Fuller.

305. " The proud man hath no God, the envious man hath no neighbour, the angry man hath not himself " —Bishop Hall.

" A man of great wrath shall suffer punishment " —Proverbs.

306. The words சேர்ந்தாரைக் கொல்லி are taken to mean fire both by P. and M., but, I have preferred to translate them literally.

" Men in rage strike those that wish them best " —Shakespeare.

307. " Bad temper is its own scourge. A man's venom poisons himself more than his victim " —Charles Buxton.

" Every stroke our fury strikes is sure to hit ourselves at last " —William Penn.

308. " To be angry is to revenge the faults of others on ourselves " —A. Pope.

" The discretion of a man deferreth his anger ; and it is his glory to pass over a transgression " —Proverbs (19 : 11)

309 " A man said to the Prophet ; " Give me a command " He said :
" Do not get angry." The man repeated the question several times and he said :
" Do not get angry " —Sayings of Muhammad.

310. " Who is strong ? He who subdues his passions " —Talmud.

" In the same degree in which a man's mind is nearer to freedom from all passion, in the same degree also is it nearer to strength " —Talmud.

" He that is slow to anger is better than the mighty and he that ruleth his spirit than he that taketh a city " —Proverbs (16 : 32).

—o—

CHAPTER 32

PARIMEL AZHAGAR : " Non-injuring means refraining from doing aught of injurious deeds towards any living being, either with an eye on gaining something or due to inadvertence. In order to indicate that injuring a person may happen even after anger has passed away, this chapter is placed after that on ' avoidance of anger '. "

312. Here is an illustration of this couplet. A man of 120 years by name Mr. Tanner Hopper was charged in Chatham, Ontario, with having assaulted and caused physical injury to a man half his age. Mr. Earl Greenwood, the fifty-one year old injured gentleman declared in the court that the accused had hit him with a cane and had broken three ribs. Mr. Greenwood, however, did not want to cause Mr. Hopper any trouble. He requested the court to warn the accused against repeating the assault. The charge was withdrawn.

On 26th March 1962 appeared in the dailies the news of a very touching incident in which the noble and magnanimous Duke of Edinburgh was involved. Two Argentine boys threw a tomato and two eggs at the Duke of Edinburgh's car but luckily the Duke was not hit.

When the two 16 year old boys were arrested by the local police, the Duke intervened to secure their release and sent them also a note saying: "Do not throw any more eggs because I have only a limited supply of suits."

"It is the glory of a man to pass over a transgression" —Solomon.

"Only the brave know how to forgive; it is the most refined and generous pitch of virtue human nature can arrive at" —Sterne.

314. Oliver Cromwell was once abused in the most vulgar and provocative language by an unexpected intruder who had ventured into his regal presence. Suddenly, he was arrested and hand-cuffed by the guards and soldiers. But Cromwell was not angry in the least. He smiled and ordered the offender to be set free. At the top of it the dictator took him into his antechamber and entertained him to a rich lunch and profusely apologised for any offence that he might have given to the latter. Needless to say that the intruder got ashamed of himself and his silly behaviour and after apologising went away.

"Requite injury with kindness" —Lao Tse.

"Whoever shall smite thee on thy right check turn to him the other also" —New Testament.

"Hath any wronged thee? Be bravely revenged, slight it and the work is begun, forgive and it is finished. He is below himself who is not above an injury" —Quarles.

"Why revenge an enemy when you can outwit him?" —Xolott.

"If thine enemy hunger, feed him; if he thirst give him drink; for in so doing thou shalt heap coals of fire on his head" —The Bible.

"Keep to forgiveness (O Muhammad) and enjoin kindness, and turn away from the ignorant" —The Holy Koran.

315. "Shame on those hearts of stone that cannot melt in soft adoption of another's sorrow" —A. Hill.

316. " I never spake bad word nor did ill turn
To any living creature, believe in me la !
I never killed a mouse nor hurt a fly " —Shakespeare.

317. " Wherefore, the whole universe is ensouled by Lord Siva. If any embodied being whatsoever be subject to constraint, it will be quite repugnant to the Eight-Bodied Lord. As to this there is no doubt. Doing good to all, kindness to all, affording shelter to all, this they hold as worshipping Siva "
—Sri Neelakanta Sivacharya.

318. " Therefore all things whatsoever ye would that men should do unto you, do ye even so unto them " —New Testament.

319. " No man ever did a designed injury to another but at the same time he did a greater to himself " —Home.

" He who doeth wrong will have the recompense thereof........."
—The Holy Koran.

" Of worse deeds worse sufferings must ensue " —Milton.

" And with what measure ye mete, it shall be measured unto you "
—New Testament.

" Men must reap the things they sow,
Force from force must ever flow " —Shelley.

" The sins you do by two and two, ye must pay for one by one " —Kipling.

Here is a modern illustration of this truth.

Dilip Sing Jayasingrao Ghatge, nine year old eldest son of the former ruler of Kagal shot in sport some birds in a forest near Poona, and after asking his servant to collect and bring them he went and sat in the car with his gun upright in his arm when it went off and two shots passed through his head and killed him instantaneously.

(News published on 31st March 1953).

320. " Man never fastened one end of a chain around the neck of his brother than God did not fasten the other end round the neck of the oppressor "

—Lamartine.

"He who diggeth a pit shall fall into it" —Old Testament.

"Whatsoever a man soweth, that shall he also reap" —New Testament.

"Whoso committeth sin committeth it only against himself" —The Holy Koran.

"Wrong not and ye shall not be wronged" —The Holy Koran.

"Evil pursueth the sinners........." —Proverbs (13 : 21)

—o—

CHAPTER 33

MANAKKUDAVAR: "Non-killing means not killing any life whatsoever. Since killing takes place when anger became strong and irrepressible this finds a place after the chapter on avoidance of anger."

321. "Thou shalt not kill" —Old Testament.

323. This chapter 33 is indeed the most vital chapter and the nerve-centre of all the 133 chapters of Kural. And even in this chapter this third couplet is the most important one which is the veritable Kohinoor on the diadem of the Kural and which therefore far outshines all other pieces of precious stones adorning that holy crown. It is the live-wire of truth pulsating with the vital current of the very head and heart of Saint Valluvar. Whether the saint had been a Jain or a Saivite is immaterial. He was a Man with a capital M. And that is enough for us. Ahimsa in its active as well as passive aspects was the watchword of Valluvar and Ahimsa in its positive and negative phases is the absolute unconditioned and incomparable truth. All other virtues, however well-commended are but the smaller peaks below this *Mount Everest* of non-killing. The only virtue about which the saint has indulged in superlative epithets elsewhere in his Kural is the virtue of truthfulness or non-lying. (Please see Chapter 30). Hence while he is glorifying

non-killing as a virtue *par excellence* and beyond compare, the author himself seems to have felt the need for differentiating between this virtue and truthfulness the overwhelming importance of which seems to dispute the title to sovereignty which he himself is conferring on the virtue of non-killing.

But he has absolutely no difficulty in reconciling the respective importance of the two virtues and recognising the inherent priority of the one over the other. Indeed for Valluvar truthfulness as defind by him (couplets 291 and 292) is not far different from the virtue of non-injuring as well as non-killing. While the traditional and popular conception of truth recognises actuality of an incident as its foundation and acid-test, Saint Valluvar has revolutionised and revitalised that conception by substituting the test of good effects in the place of the test of actuality, for truthfulness. Hence any statement causing injury to another is untruth and contrariwise any statement causing flawless benefits to others is truth, irrespective of the fact whether that statement is guilty of the vices of *suppressio veri* and *suggestio falsi.* Hence Valluvar's ' truth ' is only non-killing in word. So as a matter of fact truthfulness and non-killing are the two faces of the same coin and not opposed to each other. But even then there is a compulsion of logic to decide which face is more important. And the saint makes bold to declare most solemnly that non-killing alone is the crowned Prince among the virtues with undisputed sovereignty; yet truthfulness is also a powerful authority in the body politic of Virtues; so it is the Prime Minister clothed with extra-ordinary authority. Nevertheless in point of divine right and from the standpoint of precedence in the court and the discharge of saluting guns as per the protocol, truthfulness takes its rank only next to non-killing, even as a Prime Minister takes after the Potent Prince. There is also a very good reason for this ordained order of precedence. As that Prince among commentators Parimel Azhagar has so ingeniously pointed out, truthfulness is placed next to non-killing because, truth becomes untruth if productive of evil and untruth becomes truth if productive of benefit only in relation to and as based upon non-killing as an absolute virtue and truthfulness as a relative one and naturally the absolute takes precedence over the relative.

The Fundamental Rights of the Animals.

On 29th August 1950 the Twentieth Session of the World Congress for the Protection of Animals was held at the city of Hague. It was opened by Queen Juliana of the Netherlands. Dr. W. Hugenholts presided over it. About 300 delegates representing 108 organisations from 26 countries including India and Malaya participated in the Congress. It lasted five days.

"A charter of Animal Rights" aiming at the welfare of the animals will, it is hoped, result from a resolution passed last night by the World Congress for Animal Protection, meeting here.

The Congress plans to draw on the best national laws of all countries to compile the Charter under which animals would no longer be classed as goods to be sold or destroyed at will.

It strongly urged the total prohibition of animal performances in circuses, immediate abolition of all non-scientific commercial zoos and limitation of scientific zoos to one for every 15 million inhabitants.

The Congress called for inter-national agreements to prohibit the catching, killing and selling of all birds, except certain species of game birds.

It also passed a resolution calling for a world-wide legal ban on vivisection. Also other problems like the use of dogs as draught animals, animal rescue homes and hunting, were discussed.

Under the proposed Charter, legislation would no longer seek to prevent cruelty to animals, but would provide *a proper status for them*. Each country would have its own national legislation and would act through it.

Immediately after this Congress met and dispersed, *The Hindu*, the leading Daily of this State and India made an editorial comment on this as follows :

"At a time when man's inhumanity to man has caused the whole human race to live in a state of tension, cynics may have cause to smile at the proceedings of the World Congress on Animal Protection held at the Hague last week........... .

Perhaps it was typical of the proceedings that one of the requests made by the Conference was not that the world should adopt vegetarianism but that it should restrict the consumption of meat as much as possible. It was not to be expected that it could avoid the paradox of pleading that animals and birds should not be caged or tortured in other ways, even while they were being killed for food...... .

Despite these arguments, there is much good work to be done by societies like the S. P. C. A; and the proposal of the Hague Conference for the drawing up of a Charter of Animal Rights is on proper lines. Animals share our burdens and help us in a hundred ways. That they should be well looked after is but common sense. When they become too old, they must be well-fed and allowed to die in peace. There are also different ideas of cruelty among different peoples. The Charter proposed can only give effect to the largest measure of agreement, which after all may not bring much comfort to the animals and birds."

324. The word 'நல்லாறு' meaning 'good path' has been read as 'நால்லார்' meaning good or great men, by the commentator Paridhi.

325. "But recite unto them with truth the tale of the two sons of Adam, how they offered each a sacrifice, and it was accepted from the one of them and it was not accepted from the other. (The one) said; I will surely kill thee. (The other) answered : Allah accepteth only from those who ward off (evil.)

Even if thou stretch out thy hand against me to kill me, I shall not stretch my hand against thee to kill. I fear Allah, the Lord of the Worlds"

—The Holy Koran.

The Martyrdom of An English boy Allen S. Rosevere. Though I cite the following illustration under this couplet yet I believe that this is an extra-ordinary case which will illustrate almost every couplet of Chapter 26 and Chapter 33.

An extra-ordinarily pathetic and moving news-item appeared in the columns of the *Indian Express*, Madras in its issue of date March 18, 1952. This was published in the *Hindu* also about that time. I make no apology to reproduce that news item from the *Indian Express.*

(From our Special Correspondent—Winchester)

March 17. A gifted 15 year old English scholar hanged himself in the bell-tower of his school chapel here because of his obsession about the moral evils of meat-eating.

Under the heading "Thought before committing suicide on Chapel tower", the boy, Alan Samuel Rosevere, Vegetarian son of a Winchester Schoolmaster, made this entry in his Diary.

"I genuinely believe it is a sin in the complete meaning of the word. I am wasting all the chances given to me in this life, being born in an enlightened family, gifted with a high intelligence, being given the best of orthodox education in the world, reasonable prospects etc.

"Yet, it has a fascination for me I cannot resist. I hope my stay on earth was not a complete failure. I have tried sometimes to set an example in abstaining from meat and living a life of love. I would like last plea to be for the creatures.

"Can any man believe there is any defence for the slaughter of any animal, even less for breeding them as food?

"Does the idea of eating flesh of any animal which was once a happy living being really appeal to people? have they ever seen a slaughter-house?; can they believe there is any good in the hideous cruelty in them?

"Meat is not necessary. I have proved it."

Alan was the only vegetarian among 701 boys at the school. He had special meatless meals in college and at home. His concern for animals was known to his father and the college's second master.

The boy's father said his son was in good spirits when he last saw him the afternoon before the tragedy. At no time did he show any inclination towards taking his life.

The Coroner said: " It seems that this unfortunate boy had an obsession with regard to vegetarianism and the killing of animals which prayed upon his mind."

Here is a case of a born 'Sahamarghi', a perfectly evolved and ripened soul that glittered for a while like a star on the dark sky of the land of flesh-eaters and disappeared into God's eternal Effulgent Jothi! I make my humble obeisance before this magnificent martyr on the altar of Jeevakarunyam, who must be worshipped and glorified as an anointed and beatified saint of unalloyed love and compassion!

327. The case of Mahatma Gandhi, Mrs. Kasturba Gandhi and their son having stoutly refused to take eggs, beef soup and chicken soup in the teeth of their doctors' threat of fatal consequences in the case of their abstinence from them in South Africa, is an instance in point.

There are also similar cases of persistent avoidance of meat of such a nature by very much less renowned but equally heroic souls everywhere.

An old Puranic instance in South India is that of the Chief Minister of the ancient Chola King of Tiruvarur by name Manuneedhikanda Cholan. When the King bade the Minister to drive the car upon the former's own heir apparent to the throne by way of punishing that prince for his heinous offence of having killed a calf, though inadvertently under the wheels of his royal car, the Minister rather than killing the only son of his monarch, killed himself with his own sword.

328. In interpreting this couplet, I am afraid Parimel Azhagar has wilfully gone out of the way and given an artificial as well as an unwarranted meaning for the same. He says that though in the case of householders who desire the fleeting joys and felicities of Swarga (Paradise), sacrifices involving killing of lives are permitted and approved, still those good souls who have renounced the world and who desire nothing less than complete Release or Moksha, will and must deem the profits or fruits accruing from the killing of a single life even in a sacrifice as mean and unbecoming.

Having thus stretched and manipulated the meaning of this couplet he remarks in his commentary with an air of supreme satisfaction and victory that by thus differentiating between the householder and his interests on the one hand and the sage and his interests on the other the author, Valluvar has clarified the various rules and their exceptions and removed all grounds for clashes and confusions among them.

The implication of this statement as well as the impression conveyed thereby is that the Kural permits the householder to perform sacrifices and approves the butchery of lives which those sacrifices involve, although in the case of the sages who have renounced this world in search of release such a sacrifice or killing is tabooed and forbidden.

But is this the real fact? Has Valluvar sanctioned or even connived at the performance of a blood-spilling sacrifice, even by an householder, anywhere in the whole of sacred Kural? No, not in the least. The only place in which he has pointedly referred to a brahminical sacrifice is in the couplet number 259. Therein Parimel Azhagar has never said a word about this theory of his, namely the householder being permitted the luxury of a lavish sacrifice with a loss of a number of lives. In that couplet Saint Valluvar has contrasted the benefits of even an innocent sacrifice with the benefits of non-killing of a life and non-eating of flesh to the greatest disadvantage of the former. According to him the beneficent fruits accruing from a mere negative virtue of non-killing of a life and not consuming its meat are far, far better and more desirable than the benefits supposed

to be derived from the positive act of performing, not an animal sacrifice (mark it) but an innocent butter-fed sacrifice; not a single such sacrifice (mark it) but a thousand such sacrifices. And if Valluvar has thus contrasted and commended the negative virtue of not killing a single life as against the positive performance of a thousand ghee-fed sacrifices, how much more should he detest and damn the performance of blood-fed and flesh-fed sacrifices, be it in the case of an householder or a Sanyasin? The truth being so, P. has in this couplet 328 unwarrantedly introduced a discrimination and a distinction between the householder and a renouncer and also the act of a sacrifice with no justification. A careful perusal of couplets 329 and 330 alone will discredit P.'s efforts at perverting the real meaning. Hence Valluvar has anathematised killing of any life, be it in the case of an householder or a sage and be it in a sacrifice or a butcher's shop.

—o—

CHAPTER 34

PARIMEL AZHAGAR: "Ephemerality or transience means the impermanence of whatever things or objects have a physical appearance. So all the faiths are unanimous in their conclusion that the world and the seen objects are false and impermanent. The author states the same conclusion here. Unless one realised this truth of the impermanence of the world one cannot give up one's bonds. Hence this is placed in the very beginning."

333. " Catch then, oh catch the transient hour;
Improve each moment as it flies" —Samuel Johnson.

" Ah, make the most of what we may yet spend,
Before we too into the dust descend" —Omar Khayyam.

" The time of life is short; to spend that shortness basely 't were too long "
—Shakespeare.

334. There is a slight difference between P. and M. in their interpretation of the words " நாளென ஒன்றுபோற் காட்டி." P. takes them to mean as I have translated them whereas M. says " showing itself as an object of enjoyment."

" The scythe of time mows down " —Milton.

" ....the clock
Beats out the little lives of men " —Lord Tennyson.

" Tomorrow and tomorrow and tomorrow,
Creeps in this petty pace from day today,
To the last syllable of recorded time
And all our yesterdays have lighted fools
The way to dusty death " —Shakespeare.

" Time goes, you say ? Ah no !
Alas, Time stays, we go " —Austin Dobson.

335. The word நல்வினை is interpreted by P. as virtues leading to release while M. calls it merely as good deeds. I have preferred M. like most other translators.

" The certainty that life cannot be long and the probability that it will be shorter than nature allows ought to awaken every man to the active prosecution of whatever he is desirous to perform."
—Dr. Johnson.

" Happy the man and happy he alone,
He who can call today his own " —Horace.

336. " Life is but a walking shadow, a poor player
That struts and frets his hour upon the stage
And then is heard no more..........." —Shakespeare.

" So passes away the glory of the world " —Thomas a Kempis.

" This life is but the passage of a day " —Christina Rossetti.

" And this same flower that smiles to-day,
To-morrow will be dying " —Herrick.

" Life's a short summer, man a flower ;
He dies—alas ! how soon he does " —Samuel Johnson.

337. " Tomorrow will I live, the fool does say ;
Today itself's too late ; the wise lived yesterday " Martial (Epigrams)

339. " Life is short, a little hoping, a little dreaming and then good-night "
—Leon De Montenaeken.

" For the soul is dead which slumbers " —Longfellow.

" We are such stuff
As dreams are made on and our little life
Is rounded with a sleep " —Shakespeare.

" O sleep, thou ape of death, lie dull upon her " —Shakespeare.

" How wonderful is Death,
Death and her brother sleep " —Shelley.

—o—

CHAPTER 35

PARIMEL AZHAGAR: "Renunciation means, giving up one's attachments to the outward objects like one's wealth and one's attachments to inward objects like one's body, realising well their utter impermanence. The justification for this chapter here is apparent."

MANAKKUDAVAR: "Renunciation means, uprooting or altogether giving up whatever attachments there might occur when a person is performing austere penances. Since this renunciation is possible only for those who are rid of the delusive notions of the world, this chapter is placed after that on the impermanence of the world."

341. "A man is rich in proportion to the number of things he can afford to let alone"
—Thoreau.

"Constantly choose rather to want less than to have more" —Thomas a Kempis.

"The fewer our wants, the nearer we resemble the gods" —Socrates.

"My mind to me a kingdom is;
Such present joys therein I find,
That it excels all other bliss.
....
Though much I want which most would have,
Still my mind forbids to crave" —Edward Dyer.

"My belief is that to have no wants is divine" —Socrates.

342. "The more we deny ourselves, the more the gods supply our wants" —Horace.

346. "There is no man that hath left house or parents or brethren or wife or children for the Kingdom of God's sake, who shall not receive manifold more in this present time and in the world to come, life everlasting" —New Testament.

350. "Born of God, attach thyself to Him, as a plant to its root, that ye may not be withered" —Demophilus.

—o—

CHAPTER 36

MANAKKUDAVAR: " Realisation of truth means understanding that which abides as indestructible and eternal at all times and at all places. Since this is the mental reaction of those who have utterly renounced all attachment in and to the world, this chapter follows that on renunciation. "

351. P. interprets the phrase மாணாப்பிறப்பு as joyless birth. M. takes it to mean worthless or degraded birth.

352. The word ' வானம் ' is taken to mean Moksha or Release by P. and the heavenly world by M. respectively. Almost all the translators including myself have preferred the meaning of M.

353. The words ' ஐயுணர்வெய்தியக்கண்ணும் ' are variously interpreted by P. and M. The former says: ' Even when the varying five-fold senses do not follow their respective organs but were brought under the control of the mind which consequently becomes capable of steady and single-pointed concentration or yoga.' But M. says: ' Even when all that ought to and can be learnt through the five senses have been completely learnt.'

355. " To me the meanest flower that blows can give
Thoughts that often lie too deep for tears "
—Wordsworth.

356. In the interpretation of and comments on couplets 355 to 360 P. stands supreme and unrivalled by any other commentator.

P. says that the first line means ' those who have listened to the lessons on truth before men of ripe wisdom and rare experience and thus realised what Truth is.'

Again he says that there are three ways laid down for realising the Perfect Being Who is the author of all Release for mankind. They are (1) Listening (2) Thinking and Testing and (3) Contemplation.

Couplet 356 refers to the first marga namely listening.

Couplet 357 refers to the second marga namely testing through the mind.

Couplet 358 refers to the last marga of contemplation.

" Ye shall know the truth and the truth shall make you free " —New Testament.

358. P. refers to " சிறப்பென்னும் செம்பொருள் " thus: " It is called the Perfect Being because it is eternal without origin and end, It is pure since nothing else can mix with It through penance and It alone is the First Being which mixes with all other things and finally because sans any aberrations or alterations It remains as the self-same Truth for ever and always."

M. refers to the same as " the good thing called freedom from birth "

Paridhi refers to it as " Gnanam " or divine Wisdom.

But P.'s meaning is easily the best.

359. There is a slight difference between P. and M. in their respective interpretation of the first line.

—o—

CHAPTER 37

MANAKKUDAVAR: "Rooting out desires means to avoid having the desires or weakness for the false and illusory objects of the world. Though the realisation of truth by itself may be a sufficient and strong cause leading one to Release from births, still, since one abides in this world in an embodied stage, if per chance one's desires were to be kindled towards those very objects one has already renounced and forgotten, that will again constitute a cause for future births. Therefore, in order to avoid such desires, the author has placed this chapter at the very end of all other chapters."

363. "Want of desire is the greatest riches" —Vigee.

"Of human virtues that which needs least is the most absolute and divine"
—Plutarch.

"Contentment is natural Wealth" —Socrates.

"It is a great blessing to possess what one wishes, said one to an ancient philosopher. It is a greater still, was the reply, not to desire what one does not possess" —Sir William Temple.

364. "தூய்மை" is explained as Release by P. and freedom from mental dirt by M. respectively. I have adopted P.

365. "அற்றவர்" is interpreted by P. as men free from births whereas M. takes it to mean men free from attachments or bonds. I have followed P.

—o—

CHAPTER 38

MANAKKUDAVAR: "Fate means the order or arrangement by which the former deeds fructify into later results thereof. Many are the people on earth who do not realise that virtues, wealth and Joy embrace them as a result of their good deeds previously performed and that their respective opposites of sin, poverty and sorrows they experience now are the consequences of the evil deeds performed by them previously but who ignorantly assert that these things are the fruits of their own present efforts. Therefore this chapter has been written. Since it is through virtue alone that one's deed unfailingly and unavoidably yields its fruits, this chapter on Fate finds its place at the very end of and after the chapters on Virtue."

371. "It makes him and it mars him" —Shakespeare.

372. "How wayward the decrees of fate are,
How very weak the very wise!
How very small the very great are!" —Thackeray.

"Our wisdom is no less at the mercy of fortune than our goods"
—La Rochefoucauld.

374. "Riches and honours depend upon heaven" —Confucius.

376. "What can be avoided
Whose end is proposed by the mighty gods?" —Shakespeare.

"That which is not allotted the hand cannot reach and what is allotted you will find wherever you may be" —Saadi.

377. "As the destinies decree" —Shakespeare.

"The lot is cast into the lap; but the whole disposing thereof is of the Lord"
—Proverbs (16 : 13)

"That which God writes on thy forehead, thou wilt come to it"
—The Holy Koran.

378. " 'Tis fond to wail inevitable strokes
As 'tis to laugh at them " —Shakespeare.

" Let us then be up and doing,
With a heart for any fate " —Longfellow.

380. " For will in us is over-ruled by Fate " —Marlowe.

" There's a divinity that shapes our ends
Rough-hew them how we will " —Shakespeare.

" What fates impose that men must needs abide ;
It boots not to resist both wind and tide " —Shakespeare.

" If the course of human affairs be considered, it will be seen that many things arise against which heaven does not allow us to guard " —Machiavelli.

" No man of woman born,
Coward or brave, can shun his destiny " —Homer.

" If God in His wisdom have brought close
The day when I must die,
That day by water or fire or air
My feet shall fall in the destined share
Wherever my road may lie " —D. G. Rossetti.

" It lies not in our power to love or hate,
For will in us is over-ruled by fate " —Marlowe.

" The Moving Finger writes : and, having writ,
Moves on : nor all your Piety nor wit
Shall lure it back to cancel half a Line,
Nor all your tears wash a word of it " —Omar Khayyam.

" Canst thou bind the sweet influence of Pleiades or loose the bands of Orion ? "
—Old Testament.

" Who can control his fate ? " —Shakespeare.

—o—

PART TWO

ON WEALTH

PARIMEL AZHAGAR :

"The author has now taken up for discussion the subject of Wealth which is productive of the joys of both this world and the next and which along with the subject of Love follows in the wake of Virtue or Righteousness."

MANAKKUDAVAR :

" 'Porutpaal' is taken to mean the Part dealing with 'Wealth.' Porul means the land or kingdom consisting of subjects. The Part dealing with it consists of the following: the nature of the kings who are fit to rule that land and the steps to be taken by them to rule it; the qualifications of the ministers who aid such rule and the efforts they must make therefor; the nature and functions of the kingdom, fortifications, food, armies etc. which are produced by the king and ministers; the nature and functions of the friends who are the supporters of Virtue, Wealth and Love; the nature of the harm that may befall such wealth or those who own that wealth; the nature of the subjects that are born in that kingdom; and the ways by which they produce their wealth."

—o—

I. REGARDING THE RULER

CHAPTER 39

MANAKKUDAVAR: "This chapter deals with the qualifications of a monarch. Because this chapter is concerning a king and since a king is the chiefest and foremost amongst the people, this is placed in the very beginning."

In the *Republic* of Plato, the ruler is according to an unwritten social contract entrusted with the duty of governing in return for the respective services of other professionals. Field remarks: "But Plato goes further still and applies it (division of labour) to the highest function of all, that of ruling or directing the state. Just because this is the most difficult and most important duty of all, it must, if it is to be done properly be entrusted to those with the greatest capacity for it, who will devote the whole of their attention to it......... . Ruling then appears as one function among others in the community, much the most important and difficult no doubt but still coming under the general principle of the division of labour for the mutual satisfaction of each other's needs. The special functions of the ruler include, of course, the ordinary administrative duties......and require the practical capacity......to carry them out efficiently. But......the highest function of the ruler is to set the moral standards of the community." It will be seen by all how this chapter on the ruler fulfils all these conditions laid down by Plato.

381. P. says in his commentary as follows regarding the order in which Saint Valluvar has enumerated the six subjects: "Though the natural order of enumeration should be only as Ministers, Kingdom, Fortification, Food, Armies and Allies, yet the author of Kural has adopted the order found in the text to suit the exigencies of poetry."

All the modern editions of Kural are almost invariably following the classification and order set by P.

Nevertheless it must be remarked that P.'s order is not the natural or authentic one. P.'s order is as much at variance with that of Valluvar as it is with that of 'Sukra Needhi' which classifies the six wings as follows:

Ministers, Allies, Food, Kingdom, Forts, and Armies.

A careful study of the words of Valluvar himself would clearly convince us that the order of enumeration adopted by him is entirely in accordance with the importance of the respective subject.

Let us take the question of the Armies which is placed first.

In the very first couplet of the chapter on the Army's Excellence (77) Valluvar says that the fearless army of a king is the chief of all the rich possessions of his.

And P. himself in his commentary says: "The author speaks of the Army as the foremost of all the possessions of a king because it is the protection for the king as well as for all the other limbs of the State."

Having positively proved the eminence and indispensable nature of the Armies, Saint Valluvar reiterates their importance negatively also in the last couplet of the chapter on Forts. In couplet 750 he says that however grand a fort may be in all other respects yet it will be nothing if it is not defended by men of fighting excellence. So, according to the author, the army is the first and the last of the State. That is why he has emphasised its indispensability in the first couplet of chapter 77 on Armies (the first chapter according to him) and in the last couplet of chapter 75 on Forts (the last chapter according to him).

The opinion of Machiavelli in his *Prince* also reinforces this view. "A prince should therefore have no other aim or thought, nor take up any other thing for study but war and its organisation and discipline for that is the only art that is necessary to one who commands........." Even Plato in his *Republic* has attached a very great importance to the army and its organisation.

In the words of Field, an exponent of Plato, "the first stage is the selection of the members of the army, which is to be recognised as a specialised vocation. The superior efficiency as a fighting force of a professional army is the first consideration to be put forward."

The importance of the "subjects" is next only, if at all, to that of the army. Hence it was that during the Second World War all the governments were most zealously devoting their time and talents towards keeping up the morale of the citizens at home. For, any demoralisation of the home-front would have very dangerous repercussions on all other fronts including the armies in the field. Demoralisation or despondency on the part of a nation will adversely affect the very men who are being recruited from among it directly and the production of food and sinews of war in the country indirectly. Hence, the British Government in India aptly called the department which dealt with the propaganda for public morale as the National War Front.

In view of the explanation offered in the previous paragraph, the vital role of the food-front in the body politic will be visible to all. Hence it is placed in the middle of all as the heart. In fact, in chapter 74 dealing with the Land or kingdom, Valluvar does the same thing. Just as food is placed in the very heart of the six limbs of a State, it is placed in the very centre and heart of couplet 738, which speaks of the five ornaments of a country such as freedom from disease, wealth, food produce, features of entertainments and fortifications. Thus the third place offered in this couplet 381 to the food production by the author stands justified.

Then comes of course the minister in importance. The Allies are the most unreliable and oft-shifting factor and hence their place is practically in the last. The fact that (அரண்) forts have been placed as the last of the five ornaments in the couplet 738 also justifies us in inferring that the author must have relegated this limb of the fortifications to the very last intentionally in couplet 381. For after all it is the army that ultimately decides the utility of a fort. In the present day it has

absolutely no importance. It will now be seen in the light of these remarks that the order of enumeration of the six limbs of a State adopted by Valluvar in the text alone is the most practical, logical and actual order and that the criticism thereof by Parimel Azhagar is untenable and altogether fanciful.

குடி means subjects. It may be taken to refer to the land or country containing the subjects.

கூழ் may be taken to mean food literally, and wealth in the broad sense.

'He who owns' (உடையான்). These words are significant in so far as it refers to any one who owns and not necessarily a hereditary king.

The fact that the author does not invariably refer in all the ten couplets of this chapter to a king or monarch as such, points to the possibility of his having a republic also in his mind.

Thus in four out of ten couplets mention has been made only of 'one who rules' and not of a hereditary monarch as such. Please see couplets 383, 387 and 390 in addition to this 381.

It is because of this mixed nature of the governors or guardians of the State that I have advisedly entitled this chapter as the Qualities of a Ruler.

382. These four qualities are the natural, inborn ones which a ruler must necessarily possess.

> " The king-becoming graces,
> As justice, verity, temperance, stableness,
> Bounty, perseverance, mercy, lowliness,
> Devotion, patience, courage, fortitude "
>
> —Shakespeare.

383. These three qualifications must be acquired by a ruler, as distinguished from the four natural qualities inborn, referred to in 382.

" The hand of the deligent shall bear rule " —Proverbs (12 : 24)

384. " Royalty consists not in vain pomp but in great virtues " —Agesilaus.

" Weak is that throne and in itself unsound,
Which takes not solid virtue for its ground " —Churchill.

" Virtue is that which must tip the Ruler's sceptre with authority " —South.

385. The objects to be produced are precious stones, gold and foodgrains etc.

The ways of earning them are the conquest over the rival kingdoms, receipt of tributes from them and above all the prosperity and fecundity of one's own land.

They must be protected as against the enemies from without, thieves and robbers, relations and the servants of the State from within.

" The distribution of the wealth thus produced and protected must be made respectively for the promotion of righteousness and virtues, to the gods, sages and devotees ; for the promotion of wealth and welfare, to the diverse wings of the army, agriculture, industries etc., and for the promotion of the happiness and joy of the subjects, to the choultries and rest-houses, gardens and pleasure-resorts and the places and purposes of sensuous enjoyments like dramas and cinemas and games etc."

This couplet deals with production and distribution and consumption by implication—three out of the four divisions of the Modern Science of Public Finance.

386. The words "*மீக்கூறும் மன்னன் நிலம்*" mean "all the world will highly praise the kingdom of that king" according to P. which version has been followed here by me. M. and Kalingar interpret them as: "the heavenly world will praise that king."

Sri Dandapani Desikar in his editor's note seems to indicate his disapproval of P.'s interpretation by saying that "since it is a king alone who could be pleased with his praise or who could be corrected by reproofs, it is a matter for consideration whether the statement that the kingdom will be praised is a satisfactory interpretation."

I am afraid his doubt is unfounded. For one thing, as P. himself says, when a state or its administration is praised by others, it inevitably implies the praise of its ruler also. In our own country and today, we may cite the example of our Madras State. All the unsolicited and unstinted praises and appreciations of the orderly, peaceful and efficient administration of this State, by the statesmen from this country and abroad necessarily redound to the glory and gratification of its Chief Minister without at the same time making him vain.

Contrariwise we are also seeing very eminent statesmen of outstanding virtues very much unable to run the administration of a State in an admirable manner. Hence a praise showered on such men does not also mean necessarily a praise for his State or administration.

Hence the appropriateness of P.'s interpreation.

387. This couplet and couplet 381 speak of the need for a sense of liberality in a ruler.

> "Oh happy kings,
> Whose thrones are raised in their subjects' hearts." —John Ford.

388. "He is a happy king, since he gains from his subjects the name of good by his government" —Shakespeare (Pericles)

" Kings are earth's gods " —Shakespeare (Pericles)

While P. says the king must be specially honoured as a god, M. says he must be treated as a leader of the people only.

But the quotations given above seem to uphold the interpretation by P.

389. The painful words of criticism spoken against a king in his own presence must be listened to with patience and forbearance by him.

P. speaks of the great men and advisers of a king making such criticisms, whenever he errs.

Paridhi speaks of such criticisms being levelled against a king by his ordinary subjects who assemble at his palace-gate when things have gone wrong with them.

These two views tend to make the monarchy not an unbridled despotism but a kind of constitutional monarchy with patrician checks and plebian controls over its actions and rule. Hence the king of the Kural's State is and must be amenable to public criticism and correction. Thus freedom of expression, one of the four freedoms for which the Second World War had been fought and won, finds a place in the polity of St. Valluvar more than 2000 years ago.

" Poverty and shame shall be to him that refuseth instruction ; but he that regardeth reproof shall be honoured " —Proverbs (13 : 18)

" The ear that heareth the reproof of life abideth among the wise "

—Proverbs (15 : 31)

" He is in the way of life tnat keepeth instruction ; but he that refuses reproof erreth " —Proverbs (10 : 17)

390. It is significant that the author who mentions not a king but 'any one' (உடையான்) in couplet 381 should mention the same 'any one' (உடையான்) in this last couplet also, thus giving sanction for a republican rule with an elected President at its head.

The quotation from Shakespeare given under couplet 382 practically covers the qualities of a king as enumerated in the couplets 382 and 390.

In couplets 382, 387, and 390 the author speaks of the need for the quality of liberality in a king. But a contrary view is held and argued by the Italian author of *The Prince*. Here is what Machiavelli says: "Beginning now with the first qualities above named, I say that it would be well to be considered liberal; nevertheless liberality such as the world understands it will injure you, because if used virtuously and in the proper way it will not be known, and you will incur the disgrace of the contrary vice. But one who wishes to obtain the reputation of liberality among men, must not omit every kind of sumptuos display, and to such an extent that a prince of this character will consume by such means all his resources, and will be at last compelled, if he wishes to maintain his name for liberality, to impose heavy taxes on his people, become extortionate, and do everything possible to obtain money.

"This will make his subjects begin to hate him, and he will be little esteemed being poor so that harving by this liberality injured many and benefited but few, he will feel the first little disturbance and be endangered by every peril. If he recognises this and wishes to change his system, he incurs at once the charge of niggardliness.

"A prince, therefore, not being able to exercise this virtue of liberality without risk if it be known, must not, if he be prudent, object to be called miserly. In course of time he will be thought more liberal when it is seen that by his parsimony his revenue is sufficient, that he can defend himself against those who make war on him and undertake enterprise without burdening his people, so that he is really liberal to all those from whom he does not take, who are infinite in number, and niggardly to all to whom he does not give, who are few............ .

"For those reasons a prince must care little for the reputation of being a miser, if he wishes to avoid, robbing his subjects, if he wishes to be able to defend himself, to avoid becoming poor and contemptible, and not to be forced to become rapacious; this niggardliness is one of those vices which enable him to reign..............

"There is nothing which destroys itself so much as liberality, for by using it, you lose the power of using it, and become either poor and despicable or to escape poverty, rapacious and hated. And of all things that a prince must guard against, the most important is being despicable or hated, and liberality will lead you to one or other of these conditions. It is therefore wiser to have the name of a miser, which produces disgrace without hatred, than to incur of necessity the name of being rapacious, which produces both disgrace and hatred."

—o—

CHAPTER 40

391. "He who learns and makes no use of his learning, is a beast of burden with a load of books............" —Saadi.

392. 'எண்' means literally 'numbers.' Here it means the science of numbers such as mathematics, algebra, geometry, trignometry etc.

'எழுத்து' means literally 'letters.' Here it means the art of letters or literature. This two-fold division of learning corresponds to its modern counterparts of Arts and Sciences or Humanities and Sciences.

Regarding the education of a prince or a ruler, Plato says the following in his *Republic*. The doctrines of Plato as given out here are in the words of G. C. Field, one of the modern exponents of Platonic Philosophy.

"It must be added that the chief means by which this influence is exercised is education. And perhaps the most important function of the rulers is the establishment and preservation of the right system of education."

It may be noted in passing that St. Valluvar has also placed the Chapter on education immediately after that on 'the Ruler' with this significance in mind.

"But for the rulers, above all people, it is necessary to have not only habits of right behaviour but a rational understanding of what it is all about. So this early training is followed by a prolonged course of study in the Mathematical Sciences.........These Mathematical Studies are incidentally recommended as being of some practical value. But their main purpose is to lead the student gradually to look beyond the sensible objects to the non-sensible world, the pure mathematical objects which are the most elementary instances of the Forms. These studies, then, are the prelude to the final stage, the concentrated study of philosophy or dialectic as Plato calls it, which leads up to a comprehensive view of the nature of reality in the light of the supreme principle, the Form of Good. This last stage is not completed till about the age of thirty-five."

The relationship between sciences like mathematics on the one hand and metaphysics and philosophy on the other is explained thus: "In the first place, the particular mathematical sciences, arithmetic, geometry and the like, are represented as not rising to the highest level of perfect knowledge at which we ultimately aim.................... What is, perhaps, more important is that these sciences always start from 'hypotheseis' a word which must not here be translated 'hypotheses' but 'assumptions', things taken for granted without further examination. They take for granted the things given in the preliminary definitions, and starting from them as self-evident, they proceed to deduce the different properties of these figures.

"Plato did not doubt the knowledge so attained was perfectly valid scientific knowledge as far as it went. But he was not content with it because he was a philosopher and it is the business of a

philosopher to examine assumptions instead of taking them for granted, to see what lies behind them and to carry on this process up to the limits of human thought."

Hence the study of metaphysics and philosophy must naturally, nay inevitably follow the study of the science of mathematics.

Here is another way of reasoning adopted to prove the importance of philosophy: "There is firstly, the general faith in the reality of moral values, which is implied throughout and reaffirmed in a passage of moving eloquence at the close. Secondly, there is the insistence that, if these moral values are real they must provide the standards by which everything in the final resort is judged. In particular they provide the standard by which the value of political activity, the organisation and government of the community, is tested. The true statesman, we are told, is the man who leaves the citizens better men than he found them. And finally there is the suggestion that the kind of knowledge that is necessary for carrying out this task is to be found in philosophical reasoning. It is the main object of the *Republic*, to justify this faith by systematic argument."

On this point, Field says finally as follows:

"That is the demand that the ultimate metaphysical explanation, whatever form it took, should apply equally to the facts revealed by scientific investigation and the facts referred to in our moral judgements. This combination of a keen interest in the results of the scientific thought of the age and an equally keen interest in the problems of conduct, together with the conviction that our interpretations of both these aspects of human experience must somehow be brought together under a principle common to both, has been characteristic of most of the systems of thought of all ages."

Here are a few quotations which would confirm and clarify further the truth about mathematics and metaphysics which we have been considering till now.

" Mathematics are the most abstracted of knowledge " —Bacon.

" Mathematics may be briefly defined as the science of quantities and is one of the most important of disciplining studies which engage the practical student " —Rufus Choate.

" He that gives a portion of his time and talent to the investigation of mathematical truth will come to all other questions with a decided advantage " —Cotton.

" As an exercise of the reasoning faculties, pure mathematics is an admirable exercise, because it consists of reasoning alone, and does not encumber the student with any exercise of judgement " —Whately.

" Mathematics has not a foot to stand upon which is not purely metaphysical " —De Quincy.

" The study of the properties of numbers, Plato tells us, habituates the mind to the contemplation of pure truth, and raises us above the material universe. He would have his disciples apply themselves to this study, not that they may be able to buy or sell, not that they may qualify themselves to be shopkeepers or travelling merchants, but that they may learn to withdraw their minds from the ever-shifting spectacle of this visible and tangible world, and to fix them on the immutable essences of things " —Lord Macaulay.

" All parts of knowledge have their origin in metaphysics " —De Quincy.

" Metaphysics—the science which determines what can and what cannot be known of being and the laws of being " —Coleridge.

" The discovery of what is true and the practice of that which is good are the two most important objects of philosophy " —Voltaire.

" Divine Philosophy ! by whose pure light
We first distinguish, then pursue the right......" —Gifford.

Hence, the science of numbers naturally leads one to and inevitably culminates in and is crowned by metaphysics. The word ' Sankya ' primarily means ' numbers ' and secondarily and technically ' a system of metaphysical doctrines going by that name.' It is so because that system enumerates and starts with the number of tattwas or realities which make up the universe of matter and souls.

Hence, St. Valluvar also, like Plato of Greece insists upon a knowledge of the science of mathematics culminating in the science of metaphysics, particularly for the kings and generally for others.

Corresponding to the branch of knowledge described as எழுத்து (literature) in this couplet, Plato insists upon the following study as stated by Field: "But all the natural qualities which he demands—quickness of understanding and learning, retentiveness of what is learnt, courage, self-control, firmness of purpose, and the rest—are of little avail, unless they are developed and directed by the right education. ....And he devotes careful attention to the proper system of training for his soldiers and rulers. In their youth, they follow the conventional Greek education, with a strenuous, but not too specialised, physical training, and a study of the current literature, in the main the stories of the gods and heroes told by the poets and song-writers. It is from this literature, that without direct precept, the young people absorb insensibly their ideas of good and evil and the proper conduct of life in general."

Thus, we have seen what a wonderful resemblance there is between the ideas of Valluvar and Plato as expounded in their respective treatise of *The Kural* and *The Republic,* regarding the system of education to be followed by their ideal Philosopher-kings.

393. "It (learning) adds a precious seeing to the eye" —Shakespeare.

394. The meaning as given by P. has been adopted here.

M. speaks of the meeting between two persons and then their separation.

Paridhi's interpretation is: "Just as some good people meet similar good people and enjoy their company and then separate themselves with everlasting thought of one another, when you begin to learn, do so with pleasure, and after you finish learning, develop it further with care." This is not intelligible.

Kalingar's interpretation agrees with that of P.

"To meet, to know, to love and then to part,
Is the sad tale of many a human heart" —S. T. Coleridge.

397. Paridhi alone differs from the other three commentators in the interpretation of this couplet.

He says: Any country will be his; Vaikuntam, the abode of Sri Vishnu is assured for him after this life; hence he shall go on learning till his death.

If the poet had referred to the towns alone, we may be justified in thinking that he speaks of the need to learn one language alone in order to be at home in one's own linguistic state. But the poet's reference to all the states or countries would induce us to conclude that he insists upon a person learning the languages and lores of all the states and countries in the world or at least as many as possible. Hence Valluvar wants the Tamilians not to confine themselves either to one language or to one area but to achieve a multi-lingual proficiency and be in constant communion with all the peoples speaking a number of languages. Hence neither Hindi nor English should be eschewed by the true Tamilian. The one is as necessary to make him an Indian as the other is indispensable to make him a citizen of the world. And the latter was indeed the ideal preached by another Tamil Poet called Kanian Poonkunranar, two thousand years ago. "All the world's our home-town and all the men and women our kin." And he and Valluvar alone are the typical Tamilians whom we must follow to-day!

"I am still learning" —Motto of Michael Angelo.

"The man who is too old to learn was probably always too old to learn"
—Henry S. Haskins.

"We have to go on learning as long as we are ignorant, and if the proverb is to be believed, as long as life lasts" —Seneca's Epistles.

" He who has no inclination to learn more, will be very apt to think that he knows enough " —Powell.

" I carry my satchel still " —Michael Angelo.

" Whose school-hours are all the days and nights of our existence " —Carlyle.

" For every language that a man learns he multiplies his individual nature and brings himself one step nearer to the general collective mind of man "
—King Charles V.

398. The benefit or result of learning is the 'understanding' which is a quality of the soul; hence as long and as often as a soul reincarnates that quality of understanding invariably accompanies it inseparably inhering in it.

This couplet is the authority for and explanation of the hundreds of phenomena of premature and precocious exhibition of extraordinary powers of memory by boys and girls of teenages in the world.

Only a few illustrations among thousands are given below:

(1) The issue of the Hindu dated 18th May, 1952 carried the following item of news: " A leading doctor is investigating the case of four year old Peter Davis of Chelsea, London. For Peter's brain seems to have something the others haven't got. He was singing when he was one, drawing at two and writing sensibly at three. Now, although he is just four, he types complete sentences, draws maps of the world and, tired of the usual forms of mental arithmetic, has invented his own form of algebra. Learning to speak French is also receiving his attention and music studies come before toys as far as Peter is concerned. Chess is another hobby. Peter has been playing at it since he was two."

(2) Here is a still more astonishing case of a three month old baby talking like an adult in the village of Ramannapet in Hyderabad, according to a news item of 18th August, 1952.

(3) Some years ago, one P. S. Guruswami Pillai of Peraiyur in Madurai District, gave a demonstration of his powers of prodigious mind before Dr. Rajendra Prasad at the Raj Bhavan, Madras.

Mr. Pillai gave answers to several problems involving calculations in square-root, cube-root, squares and cubes of numbers. They were all worked out mentally. He also gave out the days of the week when given dates relating to any year.

(4) Sai Kumar of Masulipatam a boy aged 8 (in 1955) had got by heart the whole of Bhagavat Gita and 800 slokas from the Ramayana and the other Puranas.

(5) Another three-year old Maharashtrian child by name Santosh Oak was reported in 1952 to be able to speak and understand four languages, namely English, Sanskrit, Hindi and Marathi.

(6) A four-year old child from Mysore was reported in 1952 to have been able to recite from memory hundreds of slokas from the Vedas, the Upanishads, Brahmasutra and other scriptures. When he was taken to the various shrines in Surat he recited there the appropriate slokas.

(7) A child of six years in Jubbulpore is reciting passages from Valmiki Ramayana, Tulsi Ramayana, the Gita, Bhoj Prabhanda, Bhartrhari Shataka, Vyasa Smriti, Mahabharath, Agni Purana, Siva Purana and Rig Veda. (News dated 5th October 1952.)

Above all these and similar cases of the modern days, we are all familiar with the name of Saint Tirugnanasambandar the boy-saint of Saivism who saw God Siva in his third year and had since then been bursting into spontaneous and soul-thrilling, sacred hymns on Lord Siva till the moment of his Advaidic merger in Siva-Jyothi in his sixteenth year.

The case of Saint Kumaraguruparar, who was the founder of the present Kasi Mutt at Tiruppanandal, is yet another instance in point. He began to sing sacred hymns and songs spontaneously and extempore in his fifth year itself in the shrine of Lord Muruga at Tiruchendur.

Only a few decades ago we had amidst us the mathematical prodigy by name Ramanujam who was a marvellous wonder of mathematical genius even as a boy in his teens and who had lived long

enough to demonstrate his unrivalled powers of mind. His name is being commemorated in this country by an Institute christened after him.

Such cases, ancient and modern alike demonstrate the truth of couplet 398 of *Tirukkural* beyond all shadows of doubt.

This couplet explains or rather reiterates one of the cardinal principles of the Hindu faith or a sheet anchor of its philosophy, without understanding which no one can appreciate its other doctrines. That is the doctrine of the reincarnation of the soul. It is otherwise known as the immortality of the soul. This doctrine is every day being demonstrated in unmistakable terms and actual facts.

Now, Plato also had believed in this doctrine of immortality of souls, which he deduces from his famous principle regarding the Form of the Good which is dealt with in this book under couplet 422. Field writes anent this as follows: "There is a very well-known passage in the *Phaedo*, in which he seeks to apply these implications to the proof of the immortality of soul. He starts here from the fact that in observing sensible objects we are able on reflection to recognise that they approximate to some perfect Form but always fall short to a greater or lesser degree. The particular instance which he takes here is the comparison between absolute mathematical equality and the rough approximate equality that we observe in the objects of sense-perception. It seems then as if in some sense we must be already acquainted with the perfect Form before we can judge that the sensible objects fall short of it, though in our actual experience in this life it is the acquaintance with objects through sense-perception that comes first in point of time. But, as we have already seen, we do not find the perfect Form in the sensible objects because it is not there. He compares the experience rather to being reminded of some object that we have previously known by the sight of another object that is something like it but not identical, as when a portion reminds us of the original. And he draws the conclusion that we must have become acquainted with the originals of which we are

reminded the perfect Forms, in a previous state of existence before we entered our bodies. This notion of pre-existence, combined with certain other arguments, provides, it is suggested some proof of the immortality of the soul."

Only we must have the words 'in a previous state of existence before we entered our bodies' found at the end of the last paragraph, amended as 'in a previous state of existence *in a body* before we entered our present bodies.'

399. The interpretation followed here is that of P, which however agrees with those of Paridhi and Kalingar.

Manakkudavar gives a different meaning to this: If they see that the world also is delighted with whatever might delight them, then they are still more delighted with that knowledge.

What he means is that, unlike in the case of other lower pleasures, in the case of the pleasure derived from learning alone there is no room for jealousy. The more people are benefitted and pleased by the same learning by which one is benefitted, the more is one pleased with such a phenomenon. This can't be said to be so in the case of enjoying the pleasures of wealth, beauty, positions and honour etc.

400. " An investment in knowledge always pays the best interest " —Franklin.

" The Chinese.........seem almost the only people among whom learning and merit have the ascendency and wealth is not the standard of estimation "
—W. B. Clulow.



CHAPTER 41

402. The meanings given by P. and M. and Kalingar are the same and they have been adopted by me here.

But there is another meaning given by Paridhi.

He says: To fall in love with the (empty) words spoken by an unlearned man is like falling in love with a woman devoid of both the breasts.

This means: There are also speakers on the platform who do make an apparently attractive speech full of jingling words of 'sound and fury signifying nothing.' They may per chance flash forth some brilliant wits also (couplet 404) In neither case would the learned men fall a prey to these spurious charm and noisy nothings. In other words, the pleasure or joy yielded by the embrace of a breastless maiden is neither desirable nor perfect. Even so is the benefit or pleasure one can derive from listening to an uneducated speaker of whatever volubility.

According to Parimel Azhagar's meaning, the emptiness of joy is attributed to the breastless maiden who is desirous of enjoying physical pleasure. In this case, the paucity or poor quality of pleasure is attributed to one who seeks it in a sex-deficient woman sans her breasts.

Nevertheless the fact remains that breastless women do have their conjugal pleasures and brainless speakers do flourish on the platforms, yielding and deriving their joy as far as they can.

" Who is this that darkeneth counsel by words without knowledge ? "

—Old Testament.

403. The poet seems to be quite aware of the usual anxiety of the unlearned men to be up and speaking on all occasions possible. How true this is today, in our democratic and free India where public speaking has become a national and a nationalised industry and craze !

Hence he says that if ever an ignorant man can manage to hold his tongue, he will be a very good man indeed !

" ....he that refraineth his lips is wise " —Proverbs (10 : 19)

" Even a fool, when he holdeth his peace is counted wise " —Proverbs (17 : 28)

" Nothing is more like a wise man, than a fool who holds his tongue "
—St. Francis De Sales.

" Taciturnity in a fool would already be the sign of a mind "—Eugene Delacroix.

" In the multitude of words there wanteth not sin ; but he who refraineth his lips is wise " —Proverbs (10 : 19)

404. Parimel Azhagar, Manakkudavar and Kalingar are all agreed in their interpretation of this couplet and I have followed them here.

As mentioned in the note on couplet 402, the unlearned speakers do flourish in the land and ply their trade, sometimes with all pomp and glory. They sometimes in the course of their desert-like speeches do flash out some oases of wits and conceits. Still, says Valluvar, the wise won't accept those wits as intelligence or acknowledge the men as learned ones. In short, just as a few oases in a desert don't make it a flourishing land, so also a few flashes of wit alone won't make a learned man.

" Wit is the rarest quality to be met with among people of education, and the most common among the uneducated " —Hazlitt.

" The wit of language is so miserably inferior to the wit of ideas that it is very deservedly driven out of good company " —Sydney Smith.

" The most brilliant flashes of wit come from a clouded mind as lightning leaps only from an obscure firmament " —Bovee.

405. " A prudent man concealeth knowledge ; but the heart of fools proclaimeth foolishness " —Proverbs (12 : 23)

406. Paridhi differs from the other commentators in interpreting this couplet.

Says he: Just like a barren land before a cultivated field even an unlearned man will be before the learned, when he (the former) happens to acquire wealth.

This cannot be and is not correct.

407. " Puppets, who though on idiotism's dark brink,
Because they've heads, dare fancy they can think " —Walcott.

" A shallow brain behind a serious mask,
An orace within an empty cask " —Cowper.

408. Wealth would spoil and ruin the unlearned ones while even poverty won't injure the learned and wise.

இன்னாது means 'harmful.' The harmfulness of wealth in the unlearned will be not only towards themselves but towards others also. Nay, even the wealth itself would feel miserable, as Paridhi seems to suggest.

409. P. comments on this couplet thus: This means that the superiority of the understanding born of learning which gets attached to one's soul for ever is greater than the superiority of one's caste which dies along with one's body.

410. " Without it (education) what is man ?—a splendid slave, a reasoning savage ! " —Varle.

" A human being is not in any proper sense a human being till he is educated " —H. Mann.

" The Lord of Learning who upraised mankind
From being silent brutes to singing men " —Leland.

" Ignorant men differ from beasts only in their figure " —Cleanthes.

" It has always struck me that there is a far greater distinction between man and man than between many men and most other animals " —Basil Hall.

" What were unenlightened man ? A savage roaming through the woods and wilds in quest of prey " —Thomson.

—o—

CHAPTER 42

412. " Man does not live by bread alone " —New Testament.

414. " A wise man will hear and will increase learning " —Proverbs (1 : 5)

415. In couplet 414, listening to any scholar was spoken of. In this couplet listening to the words of the virtuous souls of conduct is referred to. By this differentiation, the author seems to show his awareness of the existence then as now, of speakers or teachers of character as well as those without character. Since the characterless preachers cannot be ignored because of their persistent flourishing in the land, the author gives them also a passing recognition, perhaps !

Though in both the couplets 414 and 415, the benefit of listening is likened to a propping staff, yet in 414 the physical fatigue of the listener is spoken of whilst in couplet 415, the morally dangerous, slippery or slushy ground trodden by him is referred to. And it makes all the difference. The words of the non-virtuous intellects may help one when one has physical or mental fatigue whereas the weighty words of

the virtuous worthies will constitute a safe guidance on the dangerous path of slippery ground of moral weakness one may happen to tread. The slippery slush is a greater danger than physical fatigue and hence the importance of the words of the virtuous wise and their worthy advice.

417. Both P. and M. are practically of the same view. They say that, though they may have a faulty understanding or a wrong conception of things, those of learning and listening will not slip words which will bespeak their ignorance or folly.

Kalingar's view differs a little from this but it seems to be better. He says: Those who with a long-felt desire approach the learned and listen to their expositions will not betray words of ignorance either by slip or deliberately.

Paridhi is different from either of the two views seen above but seems to be the best. He says: Those with the benefit of much listening will not betray words of ignorance either through tongue-slip or through forgetfulness.

418. In the light of this couplet the custom obtaining in some states like Tamil Nadu of tonsuring the head and piercing the ears of the infants prior to their being put to the pial-schools of yore has an intelligible significance. The physical piercing seems to signify and herald the spiritual piercing of the ears through the teaching of the school-master.

419. " Sense shines with a double lustre when it is set in humility. An able and yet humble man is a jewel worth a Kingdom " —Penn.

—o—

CHAPTER 43

Selden says: "No man is the wiser for his learning; it may administer matter to work in or objects to work upon; but wit and wisdom are born with a man."

421. " Wisdom hath builded her house, she hath hewn out her seven pillars "

—Proverbs (9 : 1)

" Wisdom makes but a slow defence against trouble, though at last a sure one "

—Goldsmith.

422. " Wisdom views with an indifferent eye on all finite joys, all blessings born to die " —Hannah More.

" I would have you wise unto that which is good and simple concerning evil "

—The Bible.

" But wisdom, awful wisdom ! which inspects,
Discerns, compares, weighs, separates, infers,
Seizes the right, and holds it to the last " —Young.

" True wisdom is to know what is best knowing, and to do what is best worth doing " —Humphreys.

" What doth better become wisdom than to discern what is worthy the living "

—Sir P. Sydney.

" The sublimity of wisdom is to do those things living which are to be desired when dying " —Jeremy Taylor.

" In the truly great virtue governs with the sceptre of knowledge "

—Sir Philip Sydney.

One of the fundamental doctrines preached by the Greek Philosopher Plato in his treatise *The Prince* is that the quintessence of all the knowledge–knowledge of both physical sciences, philosophy and pure literature, is to realise the supreme principle called by him as the ' Form of the Good.'

Regarding this Platonic doctrine, Field, one of the modern exponents of his philosophy makes the following remarks:

"There are clear indications in the *Republic* that, when that dialogue was written, Plato had some notion of a supreme first principle, a Form of Forms, as it were, in the knowledge of which ultimate explanation and understanding was to be found. And he calls this first principle by the name of the chief moral category, the Good, or as he sometimes refers to it, the Form of the Good...........

"It is not so very difficult to understand, in a general way, how that would apply to the various moral qualities and ideals, which formed one part of the world of Forms. Courage, justice, piety, and the like are all virtues or good things, but no one of them is the whole of goodness. It is natural to think of them as having something in common which makes them all good, and, on the Platonic theory, that would most naturally be described as their common relation to the Form of Good............ In the passage in which it is first introduced the Good is several times spoken of as that which we aim at before everything else, that without which we can never be satisfied, and that for the sake of which we do everything we do. As we have already seen, something like this is implied in the ordinary Greek use of the word. Yet Plato certainly did not think that the essential nature of the Good consisted in our subjective feelings..............

"...........As suggested, the supreme position assigned to the Good is not so difficult to understand when we are considering the Forms of moral qualities and ideals. But that it should also be taken as the ultimate first principle of the mathematical and scientific Forms is a very hard notion indeed............ The statements in the dialogue are so unequivocal that the Good is the supreme principle of the whole of the world of Forms and that is the final stage of knowledge that we reach when we go behind the assumptions of the particular sciences...........Probably the nearest analogy in the thought of our own time should be looked for in some form of theistic doctrine, which makes God the supreme source both of the laws of nature and the moral law at the same time."

In commenting on this analogy, Field expresses his dissatisfaction thus. He says: "But it is only a very imperfect analogy. For the Good is certainly not God. It is not a personal being, and it is not even soul or mind at all, but rather the supreme object of both the knowledge and the striving of soul."

But we may be sure that Good is certainly God. It may not be, we admit, the God of the Christian conception. But Good is positively the God of the Hindu conception.

The Hindu God, Siva or Vishnu, is Goodness personified. We have no difficulty in equating the Good with God as well as in identifying them with each other. Hence Plato's doctrine that the ultimate end and aim of all the learning and wisdom, is 'the form of Good' means in other words that the ultimate goal of all knowledge and understanding is God. Plato speaks that the end of all learning is Perfect Goodness. And by 'learning' he means its instrument or first fruit of wisdom also.

And what Plato has said thus, St. Valluvar has stated in two couplets respectively one with reference to learning in couplet 2 and the other with reference to wisdom in couplet 422. Since the Good and God are convertible and interchangeable into each other, Valluvar mentions God in 2 and the Good in 422.

> "Pray, what could be the use of all the learning they have got,
> The good feet of the Sacred Wise One if they worshipped not?"
> —Couplet 2

> "Which restrains mind from reaching where'er it would stray into,
> And which deflects the mind from ills to the good is wisdom true"
> —Couplet 422.

The same idea is echoed by St. Sekkizhar also in two places. He says that the goal of all kinds of arts and learning is the foot of the Lord God at Tillai.

This idea occurs in the stories of St. Siruthondar and St. Sandeeswarar alike.

423. " The nobler the truth or sentiment, the less imports the question of authorship "
—Emerson.

424. " True wisdom, labouring to expound, heareth others readily ;
False wisdom, sturdy to deny, closeth up her mind to argument " —Tupper.

425. Here the word ' world ' refers to the wise men of the world.

" Be wisely worldly but not wordly wise " —Quarles.

426. The previous couplet speaks of sustaining the friendship and association with the wise men of the world.

The present couplet deals with adapting oneself to the customs and ways which obtain among the people at large, irrespective of their wisdom or otherwise.

The one may be called adherence to the intellectual aristocrats of the land, a kind of Upper Chamber. The other may be called adapting one's conduct of affairs to the ways of thinking and living belonging to the majority of the commonfolk, the social plebians–a kind of Lower House. *Vox Populi Vox Dei*.

These two moral and withal voluntary checks must be imposed on himself by a king.

Wisdom has been defined by St. Valluvar with reference to the conformity of one's conduct to the ways of the world. And this he does both positively and negatively. In couplet 140, he says :

" With all their wide and varied learning, if they did not learn,
The life of world-accord, they can't the name of wise me earn."

This is the negative definition of wisdom. Practically the same is said by the author in this couplet but in a positive manner.

" We must do at Crete as the Cretans do " —Greek Proverb.

" We must conform to a certain extent to the conventionalities of society, for they are the ripened results of varied and long experience " —A. A. Hodge.

427. " Wisdom consists not in seeing what is directly before us, but in discerning those things which may come to pass " —Terence.

" He that would thoroughly accomplish himself for the government of human affairs, should have a wisdom that can look forward into things that are present, and a learning that can look back into things that are past..........."
—Cotton.

428. Although in couplet 1075, the author says that " With meaner ones their fear is motive force for conduct true," yet that fear is different from this fear which Valluvar says the wise ones must have. The fear which the mean ones have is the fear of physical injuries to themselves whereas the fear the wise men are said to have is the moral fear about the shame or dishonour that might assail them. Hence these two kinds of fears should not be confused with each other.

" How prone to doubt, how cautious are the wise ! " —Homer.

" Whoever is wise is apt to suspect and be diffident of himself, and upon that account is willing to ' hearken unto counsel '..........." —Balguy.

" Wise men say nothing in dangerous times " —John Selden.

" Modest doubt is called the beacon of the wise " —Shakespeare.

" There is a virtuous fear which is the effect of faith " —Pascal.

" Fear is two-fold : a fear of solicitous anxiety...........and a fear of prudential caution. The former is wrong and forbidden, the latter not only lawful but laudable " —South.

429. " To know that which before us lies in daily life is the prime of wisdom "
—Milton.

" Wisdom consists not so much in seeing as foreseeing " —Hosea Ballou.

430. " The price of wisdom is above rubies " —The Bible.

" Great is wisdom ; infinite is the value of wisdom. It cannot be exaggerated ; it is the highest achievement of man " —Carlyle.

" Superior wisdom is superior bliss " —Young.

" The wise shall inherit glory but shame shall be the promotion of fools " —Proverbs (3 : 35)

—o—

CHAPTER 44

432. " Even in laughter the heart is sorrowful ; and the end of that mirth is heaviness " —Proverbs (14 : 13)

436. " Ten thousand of the greatest faults in our neighbour are of less consequence to us than one of the smallest in ourselves " —Whately.

—o—

CHAPTER 45

443. " ....and a man of understanding shall attain unto wise counsels " —Proverbs (10 : 5)

" They that thrive well take counsel of their friends " —Shakespeare.

445. " Wise kings generally have wise counsellors and he must be a wise man himself who is capable of distinguishing one " —Diogenes.

446. " Friendly counsel cuts off many foes " —Shakespeare.

447. In his treatise *The Prince*, Machiavelli says:

" Because there is no other way of guarding one's self against flattery than by letting men understand that they will not offend you by speaking the truth; but when every one can tell you the truth, you lose their respect. A prudent prince must therefore take a third course by choosing for his council wise men, and giving these alone full liberty to speak the truth to him, but only of those things that he asks and of nothing else; but he must ask them about everything and hear their opinion, and afterwards deliberate by himself in his own way, and in these councils and with each of these men comfort himself so that everyone may see that the more freely he speaks, the more he will be acceptable."

" Without counsel purposes are disappointed but in the multitude of counsellors they are established " —Proverbs (15 : 22)

" ....but in the multitude of counsellors there is safety " —Proverbs (1 : 5)

" Few persons have sufficient wisdom to prefer censure which is useful to praise which deceives them " —La Rochefoucauld.

448. " Where no counsel is, the people fall " —Proverbs (11 : 14)

" He that hateth reproof is brutish " —Proverbs (12 : 1)

" In sovereignty it is a most happy thing not to be compelled but it is a most miserable thing not to be counselled " —Ben Jonson.

" A prince, therefore, ought always to take counsel.........indeed if he finds any one has scruples in telling him the truth, he should be angry "
—Machiavelli in *The Prince*.

—o—

CHAPTER 46

452. " The mind is chameleon-like in respect ; it receives hues from without "
—The Bible (St. John.)

" We are a kind of chameleons, taking our hue, the hue of our moral character from those who are about us " —Locke.

453. " Man is made not only of what he has inherited but also of what he has acquired " —Locke.

460. " Enter not into the path of the wicked and go not in the way of evil men "
—Proverbs (4 : 14)

" Society is the atmosphere of souls and we necessarily imbibe from it something, which is either infectious or healthful " —Bishop Hall.

" It is certain that wise learning or ignorant carriage is caught as men take diseases one of another ; therefore let men take heed of their company "
—Shakespeare.

" Company, villainous company hath been the spoil of me " —Shakespeare.

" He that walketh with wise men shall be wise ; but a companion of fools shall be destroyed " —Proverbs : (13 : 20)

—o—

CHAPTER 47

464. " Our grand business undoubtedly is not to see what lies dimly at a distance but to do what lies clearly at hand " —Carlyle.

466. " Never do an act of which you doubt the justice or propriety " —Latin.

467. " Advise well before you begin and when you have maturedly considered, then act with promptitude " —Sallust.

" Deliberate with caution but act with decision " —Colton.

" See first that the design is wise and just ; that ascertained, pursue it resolutely ; do not for one repulse, forego the purpose that you resolved to effect "
—Shakespeare.

469. " Be kind and considerate to others, depending somewhat upon who they are "
—Don Herolt.

—o—

CHAPTER 48

473. " Experience has taught me this that we undo ourselves by impatience "
—Montaigne.

475. " The last straw will break the camel's back "

" I hold this to be the rule of life. " Too much of everything is bad " —Terence.

477. The idea here is that a king must set apart a sum for gift-making which should bear a sensible proportion to his exchequer's income and strength. Parimel Azhagar explains this proportion thus : Divide the income into four parts, set apart two out of that four for your expenses, put by one part as a reserve fund to meet any unforseen emergencies in the State and allot the remaining fourth for purposes of gifts to friends and favourites etc.

478. This couplet contains one of the fundamental doctrines of Public Finance, an important branch of the science of Economics. The western Economists also always insist upon the need for a surplus budget in a State. If due to any unavoidable reasons a surplus budget became impossible, at least a balanced budget must be managed. On no account is a deficit budget permissible to a Finance Minister of a Modern State. And this is exactly what St. Valluvar had stated more than two thousand years ago.

" No man is rich whose expenditures exceed his means and no one is poor whose incomings exceed his outgoings " —Haliburton.

" He is rich whose income is more than his expenses and he is poor whose expenses exceed his income " —La Bruyere.

" Annual income twenty pounds, annual expenditure nineteen, nineteen six, result happiness. Annual income twenty pounds, annual expenditure twenty pounds ought and six, result misery " —Charles Dickens.

480. In Part I there is a chapter on one's duty to ones society (Chapter 22). In that, couplet 220 says that even if one should be ruined by one's benevolence, that kind of ruin is worth purchase by one by the sale of one'own self.

Now, the author says here in this couplet that the wealth of a king whose beneficence is not proportionate to his wealth, will shrink and vanish soon.

But there is a difference between the two and the Saint is quite conscious of its existence. And he knows what he says. In 220 he speaks of an individual and in 480 he speaks of a king. If a mere individual is ruined by his bounties he alone has to suffer. But if a king were ruined, it affects not only himself but also a whole State and its millions of subjects. A king is more than an individual ; he is the State. So, there is a different code of conduct for him as a king.

—o—

CHAPTER 49

481. There is a story in the Panchatantra regarding how a crow had actually destroyed in day-time an owl which was its enemy.

483. " There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune " —Shakespeare.

484. " Timing is the chief ingredient in judgement " —William Feather.

" To choose time is to save time " —Bacon.

486. " You should be ruled and led by some discretion " —Shakespeare.

" The better part of a valour is discretion " —Shakespeare.

487. " An unseasonable motion is but beating the air " —Bacon.

" A fool's wrath is presently known ; but a prudent man covereth shame "
—Proverbs : (12 : 16)

489. " The secret of success in life is for man to be ready for his opportunity when it comes " —Disraeli.

—o—

CHAPTER 50

491. " In cases of defence 'tis best to weigh
The enemy more mighty than he seems " —Shakespeare.

498. " The race is not to the swift nor the battle to the strong " —Old Testament.

—o—

CHAPTER 51

MACHIAVELLI remarks in his *Prince* as follows:

" The first impression that one gets of a ruler and of his brains is from seeing the men that he has about him. When they are competent and faithful, one can always consider him wise, as he has been able to recognise their ability and keep them faithful."

501. Parimel Azhagar's interpretation is correct and convincing and it has been followed by me in translating this couplet.

The process of testing is called 'Upadai' in Sanskrit and it is four-fold.

a. The 'righteous test' means asking some purohits and virtuous pandits to approach the candidate and ask for his opinion regarding their proposal or conspiracy to depose the present king who is not a virtuous person and annoint a more agreeable king on the throne.

b. The 'wealth test' means, making the commander-in-chief of the army and some other associates of his, to ask the candidate in secret about his opinion regarding their proposal or military plot to enact a *coup de etat* and replace the present king who is miserly and ungenerous by a more bounteous and generous king.

c. The 'pleasure-test' means inducing an old woman to approach him with a message from a young, beautiful and high-born maid and to sound his mind regarding a proposal to marry that love-mad maid and thus become heir to untold joy and wealth.

d. The 'death-fearing test' is arranging for a minister to meet the candidate in a supposed place of conspiracy against the king, and ask him whether it would not be advisable to put an end to the life of the present king and enthrone a better king, rather than for themselves to be done to death by that king himself.

If a candidate proved impervious to the temptations and came out unscathed and successful in all the four of these tests, then he can

be trusted by the king. The king may then choose and appoint him as a minister or other executive fit to be entrusted with any kind of responsible job in the kingdom.

This four-fold test of 'Upadai' is found mentioned in Kautilya's *Artha Shastrah* (Chapter 10 in Part I)

502. Regarding 501 and 502, MACHIAVELLI says in his *Prince* as follows: "For a prince to be able to know a minister there is this method which never fails. When you see the minister think more of himself than of you, and in all his actions seek his own profit, such a man will never be a good minister, and you can never rely on him; for whoever has in hand the state of another must never think of himself but of the prince, and not mind anything but what relates to him."

503. P. and M. and K. are unanimous in their interpretation of this couplet. I have followed their view.

"The wisest among us is a fool in somethings" —Richardson.

"Nor is he the wisest man who never proved himself a fool" —Tennyson.

"Even Homer nods sometimes"

"There is a foolish corner even in the brain of the sage" —Aristotle.

"The wise man has his follies no less than the fools" —Cotton.

505. It is not the superiority or inferiority of a particular profession that decides or that ought to decide the fitness of a candidate for a job. It is the sincerity and thoroughness with which a person performs a task entrusted to him, that qualify him for a job.

506. P.'s is the correct interpretation of the word பற்றிலர் and I have followed that in my translation. Since a man without any kith and kin and attachment to and regard for the ways of the world will not care for public opinion and will be impervious to a sense of shame, he should not be chosen for a job. The sensibility and justifiability of this principle had been very well understood and appreciated by the Britishers in India when they were insisting on the possession of high connections and honourable lineage in the candidates for big jobs. But democracy particularly in its infancy cannot afford to have such a luxury of legal regulations!

507. Parimel Azhagar, Manakkudavar, and Kalingar are agreed on interpreting the words "காதன்மை கந்தா." According to them they mean "On account of the love or affection that one has for him."

I have followed this meaning, of course. But Paridhi interprets the words in a different way. He takes them to mean "on account of the enmity or hatred borne towards one."

And both of them rely on the same words 'காதன்மை கந்தா' and each one reads a different meaning therein.

According to P. காதன்மை is a compound word made up of two words காதல் + தன்மை.

According to Paridhi காதன்மை is made up of two words காதுதல் + தன்மை = கொல்லும் தன்மை or hatred.

The modern world is quite familiar with the evils of 'jobbery' and 'nepotism' in the administration of a country. Appointing one's own favourites and relations in the posts at one's disposal seems to be a disease which is as old as humanity or the administrative institution of a land. This is the one common feature of monarchy, plutocracy and democracy alike. The more men declaim against it the more does it flourish.

Couplet 515 also is of the same nature as this couplet. Both 515 and 507 alike condemn and discourage jobbery and nepotism in the distribution of government jobs by the authorities.

510. This couplet contains the doctrine of "trusting the man on the spot" which had been so well and scrupulously followed by the British Government in this country with remarkable efficiency and success. Right or wrong the collector of a district was all in all except in very rare cases of bungling and bad management of affairs.

"It is more shameful to distrust our friends than to be deceived by them"

—La Rochefoucauld.

—o—

CHAPTER 52

511. Manakkudavar's interpretation has been accepted and adopted by me.

504 speaks of choosing a person after weighing his virtues and vices. This couplet 511 speaks of putting such a person to yet another test before finally confirming him in a particular job. When he is entrusted with a deed he must see the good gains and the bad effects of performing this deed and then decide on doing or not doing it according as the good gains or the evil effects respectively outbalance the other.

512. This couplet speaks of the duties of a Finance Minister in the matter of enlarging and increasing the various sources of revenue or income to the State and then promoting the fecundity of wealth and the fertility of soil so as to augment the sum total of the citizens' income and through that and ultimately, the quantum of a State's income.

"There are but two ways of paying a debt, increase of industry in raising income or increase of thrift in laying out" —Carlyle.

"The law of dwindling returns would operate unless they took note of the economic factors and unless they were able, in a scientific manner, to help making the people richer in every way. The Finance Minister should not play the role of the mere tax-gatherer of old but should also be a wealth-producer"

—Dr. A. L. Mudaliar, M. L. C. & Vice-Chancellor, Madras University, (11—7—52.)

513. Though this couplet has a very close resemblance bordering on identity with couplet 501, yet there seems to be a difference between the two. As in 501, in this couplet also there is a four-fold test. But the tests in 501 are of a negative character in so far as the candidate must be judged with reference to his unfavourable reactions to the temptations offered by means of virtue, wealth and joy and to the fear for his own life.

But here the test is of a positive character. It is not enough if a candidate be found free from the flaws but it is also necessary that he should be possessed of positive virtues like love for his king, ability to know what is good for his king, and freedom from self-seeking on any account, in the course of discharging his duty.

514. The idea behind this couplet is that by whatever variety and rigidity of tests might the candidates have been tested by a king, yet even the best among them are liable to have their integrity and honesty adversely affected by the nature of the job or work they are entrusted with.

If we interpreted the word 'வினை' as fate, as we certainly can do, then this couplet may mean also that in spite of all the initial honesty of an employee, he is liable to fall a prey to temptations placed in their way by an adverse fate or ill-luck.

There is a family resemblance between this couplet and couplet 503.

503 refers to the intellectual pitfalls or inefficiency of an appointee later on, in spite of the rigid tests of efficiency and ability in the initial stage.

514 refers to the moral pitfalls or loss of integrity of an appointee later on, in spite of the rigid tests of family, associates and conduct in the initial stage.

So both refer to the possibility of later lapses in the chosen men, though one refers to the intellectual lapse and the other to the moral lapse respectively.

515. Please see the note under couplet 507 also.

The word 'காதன்மை' is used in 507 and the word 'சிறந்தான்' in 515 respectively.

If, instead of interpreting as P. and M. do, the word 'காதன்மை' in 507 as 'on account of one's love,' we interpreted it, as Paridhi does, as 'on account of hatred,' then that couplet will mean thus: To appoint an unqualified person in a job, on account of a king's hatred for the present appointee, will yield that king all the imputations of ignorance.

The ideal and philosopher-prince of Plato was brought up in an isolated atmosphere of rigid and Spartan discipline. He was given simple but sustaining food and even when he mated with a woman, the child and parent were separated and were kept unknown to each other. Field says anent these stringent provisions of his training as follows :

"But, in any case Plato's provisions must be regarded as an attempt, in an extreme form, to guard against the familiar evils of *nepotism* and *family rivalry*. In general, the whole scheme is aimed at the removal of any possible rival claims either on the attention or the loyalty of the guardians *i.e.* the princes."

517. 509 seems to refer to all kinds of men in all types of jobs in general.

But 517 seems to refer to extra-ordinary and special assignments of a military or diplomatic nature. A commander or an ambassador should never be interfered with or embarrassed by a king, once he had been chosen and entrusted with a mission.

518. This couplet is of the same content as couplet 517. But it goes a step further than 517 and asks a king to positively clothe the appointees with all the responsibility for the success of the mission, by strengthening their hands through investing them with all necessary powers of discretion and decision. Whatever may be the hindrances from outside the country or the unhelpful criticisms from within, the king must always stand by them and support them in all their deeds.

This may also be taken in the modern context to refer to the Prime Minister of a country *vis a vis* his cabinet colleagues.

The cases of Mr. K. Krishna Menon regarding his work in the United Nations Assembly, foreign policy etc. and Mr. Morarji Desai the Finance Minister regarding his mission of canvassing foreign aid for the Five Year Plan are instances in point. Mr. Nehru, the Premier has given them a virtual *carte blanche* in each one's respective sphere of activity and always invariably believes in and trusts "the men on the mission" and "the men on the spot."

In so far as the Premier has reposed complete trust in them and has never once suspected their ability or integrity, this couplet 518 applies to them. It also resembles 510.

Couplet 517 speaks of the king's resolution or decision to entrust completely particular missions to those persons after having weighed their suitability for that mission. 518 speaks of the further action to be taken by the king in the shape of encouraging the appointees and enabling them to go all out in their work.

Machiavelli also supports such a course of action. He says in his *Prince* as follows: "And, on the other hand, the prince, in order to retain his fidelity ought to think of his minister, honouring and enriching him, doing him kindnesses, and conferring on him honours, and giving him responsible tasks, so that great honours and riches bestowed on him cause him not to desire other honours and riches, and the offices he holds make him fearful of changes."

520. This couplet deals with the imperative need for a king's daily checking up the conduct and behaviour of all the officers and servants in the State. This is a warning to the king to be on the look-out for any corruptions or misconduct etc. in the government servants. In fact, this is an anticipation of couplet 584 which asks a king to have the conduct of his subordinates and servants in the State, *inter alia*, checked up and reported on by his spies and Intelligence Bureau.

St. Valluvar says that the citizens will never tread the wrong paths except when the servants of the State misbehave. This is a doctrine of extreme importance, having a direct and vital bearing on the modern conditions also. There is a view prevalent to-day that corruption has its origin in the public alone and that the corrupt officials are after all only the victims of the public's temptations. Hence the supporters of this view want the offerer of bribes also to be punished. This is an absurd position from whatever angle it might be viewed. The cases of corruption detected by the Police by adopting the method of 'trap' clearly demonstrate the truth of the inherent corruptibility of certain officials. The way in which the public are treated in certain offices even in the matter of disposing of routine papers will convince any unprejudiced man of the tricks and tactics adopted by the staff of the office, small and big, to extract from the former whatever may be possible. Hence, the principal offenders in cases of corruption are not so much the public as the officers, even according to the author of *Kural*. Legislations and actions to be adopted by a modern Government must therefore be based upon this sound fundamental principle.

Dr. Rajendra Prasad, former President of India declared at Hyderabad a few weeks ago in August 1962 that "one who went round the country and wanted to know what people suffered from, would find that the charges of corruption and nepotism were true at least to some extent."

Sri K. Santhanam, an Ex-Minister of the Union Government and now a Member of Parliament and the Chairman of the Committee on Prevention of Corruption, wrote a few days ago in *The Hindu* of Madras, *inter alia*, as follows:

"Though the proportion of public servants who are corrupt has not probably increased, the mere expansion of bureaucracy and the vast opportunities for corruption afforded by the system of controls and licences which are indispensable for planned economic development suggest an increase in the quantum of corruption."

No further comment is necessary.

—o—

CHAPTER 53

529. The interpretations given by P. and M. alone are unanimous and clear and I have adopted their view.

—o—

CHAPTER 54

539. The view adopted by me here is that of Parimel Azhagar. Manakkudavar and Paripperumal alike speak of the carelessness or indifference of a king about his own safety while he indulges in the enjoyment of his usual regal pleasures like feasts, and adornment with dress, and such other pleasures in places like the king's own palace, the harem, the bath, the pleasure-garden, and the hunting forests etc. The enemies are liable to lie in wait here and catch the king unawares and unsuspecting.

" Prosperity is the touchstone of virtue ; for it is less difficult to bear misfortunes than to remain uncorrupted by pleasure " —Tacitus.

" A weak mind sinks under prosperity as well as under adversity " —Hare.

" The mind that is much elevated and insolent with prosperity.........is generally abject and base " —Epicurus.

540. Couplet 666 also contains the same idea and it has to be read with this couplet.

—o—

CHAPTER 55

541. " O ye who believe ! Be ye staunch in justice, witnesses for Allah, even though it be against your selves, or (your) parents, or (your kindred), whether (the case be of) a rich man or poor man, for Allah is nearer unto both (than ye are)............" —The Holy Koran.

" A divine sentence is in the lips of the King ; his mouth transgresseth not in judgement " —Proverbs (16 : 10)

543. Both P. and M. alike have interpreted ' அந்தணர் நூல் ' as the Vedas of the Brahmans and ' அறத்திற்கும் ' as the virtues dealt with therein, respectively.

Paridhi alone shrewdly speaks of the Vedic Way and the Dharmic Way and recognises their virtual difference. I have followed him here.

Since the author has written this work not for the Hindus alone but for all religionists then extant in the land, this couplet must be taken to refer to all the sacred books of all Faiths as well as to all the codes of moral conduct belonging to the different Schools.

We must also note that the words அந்தணர் நூல் need not necessarily refer to the Vedas of the Brahmans, in the light of the author's own definition of Andanar (30). In the light of all these considerations, I have translated 'அந்தணர் நூல்' as 'Sages' Scriptures' and 'அறம்' as 'code of virtues' respectively in general terms.

544. "Kings wish to be absolute and they are sometimes told that their best way to become so is to make themselves beloved by the people" —Rousseau.

"Happy the kings whose thrones are founded on their people's heart" —Ford.

"A good king is a public servant" —Ben Jonson.

"It is necessary for a prince to possess the friendship of the people; otherwise he has no resource in times of adversity" —Machiavelli (The Prince)

545. What is being stated positively in this couplet is again stated negatively in couplet 549.

If the king rules justly, there will be seasonal rains in the land, says 545.

If the king rules unjustly, there will not be seasonal rains in the land, says 549.

546. "The administration of justice is the firmest pillar of government"

—George Washington.

"It is an abomination to kings to commit wickedness; for the throne is established in righteousness" —Proverbs (16 : 12)

547. "Justice is the great and simple principle which is the secret of success in all government"

—Simms.

"The king who faithfully judgeth the poor, his throne shall be established for ever"

—The Bible.

549. "Punishment is justice for the unjust"

—Augustine.

550. P. has gone out of the way for no justifiable or known reason and recast the words in a different order and then given out the meaning of this couplet.

The original order in the couplet is :

' கொலையிற் கொடியாரை வேந்தொறுத்தல் '

P.'s order is : ' வேந்து கொடியாரைக் கொலையின் ஒறுத்தல் ' M. also follows the same order and is one with P. in his interpretation.

It is Kalingar alone who takes a normal, sensible and natural view which must be the real view of St. Valluvar also. Hence this interpretation has been followed in my translation of this couplet.

" The word கொடியார் means 'Athathayigal' in Sanskrit and they are said to be of six kinds like those guilty of arson, poisoning, murdering with deadly weapons, theft of property, dispossession of others' landed property and lust for neighbour's wife."

—Sukra Needhi (3 : 41)

Now the very fact that St. Valluvar has simply mentioned the word ' ஒறுத்தல் ' (punishing) and has not stated 'கொலையால் ஒறுத்தல்' (punishing with death) is the clearest proof of his intention to make a king avoid inflicting capital punishment even on offenders guilty of murder.

The comparison instituted by the author between the punishment of the offender and the weeding out of the plants is also significant. It means that the punishment inflicted must also be similar to the act of weeding out plants, just sufficient to eliminate the presence of undesirable and harmful elements from society. This process of elimination need not necessarily mean removing by killing outright. The weeds uprooted and cast off from out of the fields have still a chance of growing if they be transplanted elsewhere, away from a paddy-field. Hence, the possibility of the removed weeds for living again elsewhere also argues the possibility and even the advisability of the murderous men living somewhere else than in the society, say in a prison-cell. To

push the comparison one step further, the transplanted weeds elsewhere may grow long enough and strong enough to become useful later on as the green manure for the same fields. Even so the offenders of to-day, segregated and systematically weaned off from their criminal propensities have on a future date every chance of turning out into useful servants of the very society which they had once injured.

Therefore, the author's real intention behind this couplet could thus be gathered through the carefully-used words and comparison of his.

It is significant again that in 549 the author has spoken of punishing the offence only, and not the offenders, even as he does here in 550.

We must read also couplets 561 and 562, along with this 550, if we really wanted to get at the real intention of the author.

Even on the showing of P. the author has in his mind only the awarding of a preventive punishment in case of any offence (561). And this offence is no exception. If it were so, he would have specifically stated so. Now as it is, his intention is quite clear and that is to avoid the infliction of capital punishment even on murderers. It is only the disingenuous dabbling with the order of the words in the couplet by P. and his extracting an artificial meaning therefrom that have caused needless doubts in the readers' minds. Again, the artificial expression unnaturally extracted from the text by P. namely ' கொலையின் ஒறுத்தல் ' is neither idiomatic nor flawless Tamil. The word ' கொலை ' means ' murder '. If so, we do not say as P. does, that ' the criminal is punished with murder.' The criminal is ' punished with dealth ' is the idiom. In so far as the author has used no such valid expression to convey his idea of a capital punishment and in so far as the word ' கொலையில் ' has been deliberately used by him in connection with the hard-hearted murderers only, and not with reference to punishment, St. Valluvar could never be taken to lend support to the interpretation P. puts upon this couplet. Hence the *Kural* is against awarding capital punishment.

—o—

CHAPTER 56

552. " It is time to fear when tyrants seem to kiss " —Shakespeare.

553. The words ' spies not wrongs ' mean that a king must know the happenings in his kingdom both through his system of espionage and by seeing things by himself going *in cognito.*

Some of our present day ministers of the Madras State are a dopting this method of *in cognito* visits to offices and public places to acquaint themselves with their real conditions.

555. The author has deliberately avoided mentioning the kind of beings who shed tears of agony. He being the great exponent of Ahimsa, St. Valluvar must have meant all the living beings like animals as much as the human beings. It is a danger to a State if the laws on the Statute Book like the Prevention of Cruelty to Animals Act were not very strictly and scrupulously enforced by the staff concerned, on account of which the dumb-driven and over-laden bullocks and asses etc. would shed their silent tears of speechless agony and pain. These trickling tears of the ill-treated bullocks might soon swell into rivers and deepen into oceans and sweep away the bloodthirsty race of blackhearts. Is the glorious Asoka Chakra adorned at the top with animals like the lions of no live significance to the State or to the public in India ?

" God said, ' I am tired of Kings,
I suffer them no more ;
Upto my ear the morning brings
The outrage of the poor " —Emerson.

" The punishment of criminals should be of use ; when a man is hanged, he is good for nothing " —Voltaire.

" The best of us being unfit to die, what an inexpressible absurdity to put the worst to death ! " —Howthorne.

" The punishment of criminals should be of use.
When a man is hanged, he is good for nothing " —Voltaire.

556. " The curse of the Lord is in the house of the wicked ; but he blesseth the habitation of the just " —Proverbs (3 : 33)

557. This couplet is moulded in a negative form whilst couplet 542 which contains the same idea is cast in a positive form.

" Clemency is the surest proof of a true monarch " —Corneille.

558. See 552 also.

"........but above all he must abstain from taking the property of others, for men forget more easily the death of their father than the loss of their patrimony. Then also pretexts for seizing property are never wanting, and one who begins to live by rapine will always find some reason for taking the goods of others........."

— Machiavelli in *The Prince.*

559. Please see the note under couplet 545.

One may pertinently ask the question, ' what indeed could be the mystical connection between the misrule of a king and the seasonal rains ? '

There may be two lines of reasoning by which we can establish a logical connection between these two.

One is this : A king's misrule means anarchy and absence of protection when the women and the week will lose their chastity and lives respectively. Then the chaste wives and virtuous souls will become scarce with the inevitable result of the seasonal rains getting perverted and even altogether failing. (couplet 55.)

The other line is this : Since the right sceptre is the basis and foundation of the sages' scriptures including the Vedas of the Brahmans, a cruel sceptre or a perverted rule of injustice will mean the protection

of the State being withdrawn from the religious people of orthodox ways. This will result in the non-performance of the spiritual rites and sacred sacrifices which alone would have produced and provided the necessary mantric might for the seasonal rains as well as the substance of smoke as the nucleus of the rain-producing clouds. Therefore there will be no rains.

560. Couplet 559 speaks of a king's rule of perverted justice being the cause of failure of the seasonal rains in the land.

This couplet contains within itself at once the cause and the consequence of the failure of the rains.

We have seen in 559 the process of ratiocination by which the failure of the seasonal rains could be directly traced to the misrule of a king.

Now in 560, the author traces the further consequences of such a failure of rains.

The reasoning behind couplet 560 is as follows:

If a king failed to protect his subjects, there will be automatically a failure of the rains also. (559.) Then the first and immediate result of this failure of rain is the lack of green grass which is the feed of the cows. (couplet 16.) And this grass-famine means the stoppage of the milk-yield by the starving cows. And that will dry up the supply of milk, curd, and ghee etc. which constitute the 'havis' of the yagnas performed by the Vedic Brahmans. The absence of this havis means the absence of both the recital of the spiritual mantras and the raising of the clouds of smoke, both of which alone could have brought about the rainfall. Hence there will be neither rain nor cows' milk in the land. And the citizens and all kinds of craftsmen will be unable to live or ply their respective trades.

All the commentators are unanimous in their interpretation of the word 'அறுதொழிலோர்.'

They take it so naturally to mean the Brahmans whose traditional six-fold work consists of learning, teaching, performing yagnas and helping others perform them, and finally giving and receiving gifts.

A question may however be asked as to whether the author would have intended to refer in this couplet to a single community alone in the whole kingdom with a view to demonstrate the social derangement and spiritual chaos that will be the results of a monarch's misrule.

It being a book of universal appeal and cosmopolitan character, the rules of logic as well as of life will rule out the possibility of the author's intention to pick out only one among the innumerable sects and communities and religionists existing in the land, to highlight the evils of a misrule.

It will never be Kural-like without a general reference to all genuine sects and interests. Even if the Brahmans had been in the author's mind, he may be taken to have given sufficient importance to them by his reference to the cows in this couplet, because cows and Brahmans always go together both by virtue of their characteristics and by virtue of their inter-dependence in the spiritual polity of the scriptural sacrifices.

Therefore, St. Valluvar with his broad sweep of mind and balanced treatment of the world, must be taken to have referred to the spiritual chaos resultant from a king's misrule by referring to the cows and the Brahmans by implication, in the first half of the first line.

Then in the second half by mentioning the forgetting of their respective trades and crafts by the six wings of a society as a consequence of misrule, the author has referred to the social anarchy of a secular character. Those six wings exhaust the possibilities of all kinds of human avocations in a land and they are the accredited six limbs of a State as stated in couplet 381. If interpreted thus, we would be not only doing justice to society at large but also explaining the excellent ways of instruction by the sacred *Kural* to society.

—o—

CHAPTER 57

561. " The object of punishment is prevention from evil " —Horace Mann.

" The object of punishment is three-fold ; for just retribution ; for the protection of society ; for the reformation of the offender " —Tyron Edwards.

' Be just and mete to crime its condign pain.
Nor use the murd'rous lash where suits the cane " —Horatius Flaccus.

" He most resembles God
............who weighs the facts and thence
Gives penalties proportionate to the offence "

562. " The time that precedes punishment is the severest part of it " —Seneca.

" And earthly power doth then show likest God's
When mercy seasons justice " —Shakespeare.

" He who goes no further than bare justice stops at the beginning of virtue "
—Blair.

" Mercy more becomes a magistrate than vindictive wrath which men called justice " —Longfellow.

" Lenity (lenience) will operate with greater force in some instances than rigor "
—Washington.

" The certainty of punishment even more than its severity, is the preventive of crime " —Tyron Edwards.

563. The word ' ஒருவந்தம் ' is interpreted as ' for certain ' both by P. and M. whereas it is taken to mean ' great wealth ' by Kalingar. I have adopted the meaning of P. and M.

Regarding the question whether a prince should rule through love or fear, Machiavelli has a different view which is worth considering here, if only as a contrast to the view of Valluvar. Says he in *The Prince* as follows:

" From this arises the question whether it is better to be loved more than feared or feared more than loved. The reply is, that one ought to be both feared and loved, but as it is difficult for the two to go together, it is much safer to be feared than loved, if one of the two has to be wanting......... And men have less scruple in offending one who makes himself loved than one who makes himself feared; for love is held by a chain of obligation which, men being selfish, is broken whenever it serves their purpose; but fear is maintained by a dread of punishment which never fails.

" Still, a prince should make himself feared in such a way that if he does not gain love, he at any rate avoids hatred; for fear and the absence of hatred may well go together and will be always attained by one who abstains from interfering with the property of his citizens and subjects or with their women. (See couplets 552 and 558)

" I conclude, therefore, with regard to being feared and loved, that men love at their own free will but fear at the will of the prince and that a wise prince must rely on what is in his power and not on what is in the power of others, and he must only contrive to avoid incurring hatred, as has been explained. "

565. Regarding the principles contained in couplets 564, 566, and 567 of *The Kural*, the following is the opinion of Machiavelli in *The Prince*: " I say that every prince must desire to be considered merciful and not cruel. He must, however, take care not to misuse this mercifulness. Cesare Borgia was considered cruel but his cruelty had brought order to the Romagna, united it and reduced it to peace and fealty. If this is considered well it will be seen that he was really much more merciful than the Florentine people, who to avoid the name of cruelty, allowed Pistoria to be destroyed. A prince,

therefore, must not mind incurring the charge of cruelty for the purpose of keeping his subjects united and faithful; for, with a very few examples, he will be more merciful than those, who from excess of tenderness allow disorders to arise, from whence spring bloodshed and rapine; for these as a rule injure the whole community, while the executions carried by the prince injure only individuals."

The difference between this Western Teacher of Statecraft and our Eastern Teacher of mankind will be quite plain to all. It is the difference between night and day.

567. The words 'அருமுரண்' are variously interpreted by the different commentators.

I have preferred the interpretation made by Manakkudavar.

"To make punishment efficacious two things are necessary; they must never be disproportioned to the offence and they must be certain" —Simms.

"A variety in punishment is of utility as well as a proportion" —Washington.

"No obligation to do justice does force a man to be cruel or to use the sharpest sentence" —Jeremy Taylor.

569. Manakkudavar is in agreement with Parimel Azhagar. They hold that a king who has not fortified his city sufficiently in time, will be seized with fear and will be ruined at the time of the enemy's attack.

I have adopted the view of Parimel Azhagar.

Kalingar holds the view that a king who has not in advance made arrangements for safe and strong forts to take shelter in, near the land of the foes he marches on to charge, will be ruined.

This view is not acceptable for the following reasons:

Firstly, the wording found in the couplet as "செருவந்த போழ்தில்" clearly indicates that the author here has in mind only the case of an enemy coming and attacking a king and not the case of a king going and attacking a far-off foe. Hence the view taken by K. has no basis or authority in the text of *Kural.*

Secondly, the meaning of K. seems to be far-fetched and abnormal.

570. P. says that the counsellors of ignorance will be a burden to mother Earth.

But M. Paridhi and Paripperumal say that the king himself is a burden. Kalingar is vague.

I have preferred the view of Manakkudavar.

—o—

CHAPTER 58

571. Paripperumal says: "It may be asked whether the author does not contradict himself when he in chapter 55 had asked a king to judge and punish an offender without showing any favouring grace whilst in this chapter he says that this favouring grace is necessary. We say there is no such contradiction. There the way of doing justice was mentioned. But here what is stated is this: Since the world is wide there will be countless offenders therein. If all of them were to be punished, there will be no wordly life at all. So, such offences as can be pardoned must be pardoned. This is how to reconcile that chapter with this."

But I am afraid this could hardly be a satisfactory explanation. The real explanation is different. Whereas a king is asked to dispense justice by awarding the appropriate punishment to the offenders and not to pardon them on any ground whatever in chapter 55, here in this chapter the same king is asked to put up with the transgressions of those who are well known to him.

Now there are two differences between these two chapters. One is : Whereas a king acts in 55 in his official capacity representing the State, here in 58 he acts in his individual and private capacity. There he is a king ; here he is a man.

The other is : Whereas a king deals in 55 with all kinds of offenders who are all strangers to him save that they are his citizens, here in 58 he has to deal with offenders who are already known to him and again he is dealing with offences committed not against *others* but against *his own self.*

Hence it was that Oliver Cromwell who had pardoned and released a person who had insulted him in the open court, declared a war against Spain because a Spaniard had wounded a British citizen named Jenkins, by cutting off his ears.

572. The story of the king *Seraman Tahadur Erinda Peruncheral Irumborai* (சேரமான் தகடுரெறிந்த பெருஞ்சேரல் இரும்பொறை) and the Tamil poet *Mosi Keeranar* (மோசிகீரனர்) is a classical example of the exhibition of favouring grace by a Prince.

One day, after returning from his hunt, this king Seraman found Mosi Keeranar the celebrated Tamil poet lying in sound sleep upon the soft bed of the swan's down, the seat of the royal drum at the palace-entrance. Any such desecration of the sacred bed deserved nothing short of the punishment of death. But, the considerate king, guessing every circumstance under which this unintended transgression must have been made by the poet, not only did not disturb him but also himself fanned him to sounder sleep with affection and regard. On waking up from his sleep, the poet realised his grave error and struck

with awe and wonder at the royal magnanimity, burst into a song immortal celebrating this singular show of favouring grace by that cultured king " of the fullest learning in Tamil. "

575. The pair of eyes without their favouring grace are but a pair of sores.

Similarly, a pair of eyes of a person who is not learned, are a pair of sores upon his face. See couplet 393.

When the Greek Philosopher *Archimedes* was busy wrestling with his geometrical problems, a pack of Roman soldiers approached him with their drawn swords. Indifferent to his safety and unaware of who they were, he exclaimed to them: "*Eureka, Eureka.*" If the brutal soldiers had either education or the favouring grace born of that learning, they would have quietly walked away, leaving the innocent philosopher to wrangle with his problems in peace. Since they had neither, they were blind with a pair of sores on their face; hence they killed him with their blind rage. This story illustrates this couplet.

But, Alexander the Great, due to his wide learning and deep culture, left quietly the presence of *Diogenes in the Tub* when the latter had curtly bidden him to stand not between himself and the sun's rays.

576. The translation of the words 'மண்ணோடியைந்த மரத்தனையர்' is based on the interpretation thereof by P.

Manakkudavar, Paripperumal, Paridhi and Kalingar interpret them variously as "the wooden dolls and mud-mixture", and "the figures of trees painted on the mud-walls" etc. They do not convey the author's idea at all.

578. Johanna Mankiewiez, a 15 year old High School girl in Los Angels wrote to Einstein, the world-renowned Theoretical Physicist who was then (1952) working in Princeton, New Jersey, requesting him to solve a simple problem in plane geometry too difficult for her. Her father was a friend of Einstein, of course. In a few days she received from Einstein a reply with the solution to the problem sketched out in his own hand.

The case of the great Educationist of Bengal, Ishwar Chander Vidhyasagar carrying the luggage of a college student from the railway station to the hostel, in deference to the latter's bidding him to do so in his ignorance of who he was, is also an illustration of this couplet.

Again, Gandhiji's willing compliance, with the command of Dr. Rajan at a function in a building in London, to clean and wash the cups and plates a little before a dinner was arranged therein, is also an instance in point. Of course, Dr. Rajan had not recognised Gandhiji in that shy stranger sitting silently there.

580. The cases of Socrates of Greece and Saint Appar of Tamilnadu are the best instances in point. Both of them emptied the cups of poison and poisoned food, handed over to each of them by their respective persecutors, the one with a stoic cheer and singular indifference and the other with a strong faith in Lord Siva and neither of them trying to evade the evil. These are the truly typical examples of the Indian culture and the Greek civilization respectively.

In fact, Lord Siva is the first and foremost Being of civilization, since it was He who calmly and quietly quaffed the cup of Alahala poison handed to him by Alahala Sundarar, after the churning of the milky-sea by the devas and asuras in co-operation !

—o—

CHAPTER 59

581. Herein the system of espionage and the code of laws are said to be the pair of eyes of a king.

In 577 the exercise of a favouring grace is said to be the pair of eyes of a king.

In 392 the science of numbers and the art of letters are said to constitute the pair of eyes of a person.



CHAPTER 60

Energy is a thing that appertains to one's physical body while power of will belongs to one's mind. Energy is the effect of will-power but it is not the same.

594. " Experience shows that success is due less to ability than to zeal. The winner is he who gives himself to his work, body and soul " —Charles Buxton.

595. " If a man constantly aspires, is he not elevated ? " —Thoreau.

596. This couplet must be read with couplets 619 and 620.

" But scarcely any attempt is entirely a failure. Sometimes a noble failure serves the world as faithfully as a distinguished success " —Dowden.

" Always to be best and distinguished above the rest " —Homer.

" The virtue lies in the struggle, not the prize " —R. M. Milnes.

600. Both P. and M. are unanimous in their interpretation and I have accepted it.

'They look like men but are not useful like trees either.'

—o—

CHAPTER 61

602. " You are not born for fame, if you don't know the value of time "
—Vauvenargues.

605. While P. and M. interpret the word ' கலன் ' as the boat or ship, Paridhi and Kalingar take it to mean 'a jewel.'

" He lived a life of going-to-do,
And died with nothing done " —J. Abbery.

" 'Tis the voice of the sluggard I heard him complain,
You have waked me too soon, I must slumber again "

606. " The soul of the sluggard desireth and hath nothing; but the soul of the diligent shall be made flat " —Proverbs (13 : 4)

607. " The way of the slothful man is an hedge of thorns; but the way of the righteous is made plain " Proverbs (15 : 19)

610. The puranic story referred to in the couplet is this: To discomfit an Asura king called Bali who was, however, a true and great bhakta, Lord Vishnu approached him in the shape of a Brahman-dwarf-Bramacharin and begged for a gift of three feet-length of land from the former. The king agreed to give the land asked for. But the dwarf slowly lengthened into a huge colossus transcending the heaven and after having measured the earth for one foot of land, and the heaven for the second foot, asked for the third foot of land. And there being nothing of land left, the vanquished but generous king bowed down before the Lord and offered his soul and body in the stead of the third foot of land promised. Lord Trivikrama planted his foot on the Asura's crown and pressed it down to disappearance.

" Seeest thou a man diligent in his business ?—he shall stand before kings "
—The Bible.

CHAPTER 62

611. " Great works are performed not by strength but by perseverance "

—Dr. Johnson.

" Nothing is impossible to a valiant heart " —Motto of Henry IV of France.

" Impossible is not French " —Napolean.

612. " The enterprise, when fairly once begun
Should not be left till all that ought is won " —Shakespeare.

615. " The rule of my life is to make my business a pleasure " —Aaron Burr.

616. " Great effects come of industry and perseverance " —Bacon.

" Perseverance and audacity generally win " —Mad. De luzy.

" Diligence is the mother of good fortune " —Cervantes.

617. " Diligence the one virtue that contains in itself all the rest " —Cicero de Or.

" Diligence is the mother of good luck " —Benjamin Franklin.

618. While the absence of perseverance is said to bring about one's poverty in 616, the same thing is said to bring about one's shame and disgrace in 617.

" Poverty is not dishonourable in itself but only when it comes from idleness, intemperance, extravagance and folly " —Plutarch.

" An avowal of poverty is no disgrace to any man ; to make no effort to escape it is indeed disgraceful " —Thyucidides.

" It is want of diligence rather than want of means that causes most failures "

—Alfred Mercier.

619. This reiterates the truth, that even when fate is against one, one's energy spent and efforts made in a certain direction are bound to bear proportionate fruits. Every action must have a reaction and no action will or can go without its corresponding reaction or benefits.

Paridhi alone interprets the word 'தெய்வத்தான்' as 'through the aid of God'—which is not quite correct.

> "All things are ordered by God but his providence takes in our free agency as well as his own sovereignty" —Tyron Edwards.

> "Industry has annexed thereto the fairest fruits and the richest rewards" —Barrow.

620. This couplet is the direct opposite of couplet 380 which says that nothing is mightier than one's destiny for whatever be the counter-plans made by one, it will forestall all and frustrate one's attempts.

Now, naturally a question may be pertinently asked as to which of these two equally strongly-worded doctrines could be true. Surely, neither of them could be false.

Now, what is the exact meaning of the couplet 380? It is this: The aim of one's destiny is to prevent that one from, say earning Rs. 100 on a particular day. If so, the couplet says that however much might one strive to earn that amount of Rs. 100, one will certainly not gain that whole amount.

But can one on that account sit with sloth and a sense of frustration and keep quiet without making any effort to earn any money whatsoever on that day? Certainly not. So couplet 619 gives one an assurance in these words: 'Go ahead with your plans. Put in energy and efforts and labour. Even if you cannot at the end have earned Rs. 100 due to the frustrating pressure of an adverse fate from the opposite direction, do push on. To the extent to which you have striven you will have earned. At last the sun has set on your Herculean battle against a hard destiny. What is in your hand now? O, you have got Rs. 80! Surely not a bad sum! A labourer is worthy of his wages.' Thus the prophecy contained in couplet 619 has come true.

Now what 620 does is simply to sum up the struggle and notify the scores. This one passes its judgement on the tug-of-war between one's energy and effort arrayed on one side and the unseen powers of destiny arrayed on the other. The maximum pull of either side will keep the balance for awhile and at last the rope will snap and that will be on the side of the energy and effort. Thus, though fate has won nominally over man's efforts, yet the victory of fate is but a Pyrrhic victory. It is a fact that one has not earned Rs. 100, against fate's decree. Nevertheless it is also a fact that one has knocked off Rs. 80 a very big and substantial sum almost like Rs. 100. So couplet 620 says that they who persistently persevere will see the back of the retreating foe called Fate. Fate has won in so far as the entire amount of Rs. 100 has not been earned by one. Man has also won in so far as he has earned Rs. 80, a substantial sum as good as the whole amount.

We see some pitiable cases of students getting one or two marks less than the total marks required for a first class and thereby nominally being placed in second class. Here in admitting him into some technical college, though he is not deemed as a first class boy, yet the unlucky difference of one or two marks will certainly weigh with the authorities and gain an admission for him. In this case, though fate has had its say in so far as it has deprived him of a first class, yet the unremitting efforts of the boy in getting just one or two marks less than the minimum has also paved his way into a college. Thus, fate and effort have both succeeded, viewed from different points of view. Fate's success is nominal but effort's sucess is substantial. This is the respective meaning of couplets 380 and 620.

" Perseverance is a Roman virtue that wins every god-like act and plucks success even from the spear-proof crests of rugged danger " —Havard.

" Men at some time are masters of their fate " —Shakespeare.

" We are sure to get the better of fortune, if we do but grapple with her " —Seneca.

—o—

CHAPTER 63

" Bear through sorrow, wrong and ruth,
In thy heart the dew of youth,
On thy lips the smile of truth " —Longfellow.

" But the man worthwhile is the one who will smile,
When everything goes dead wrong " —Ella Wheeler Wilcox.

" Wondrous is the strength of cheerfulness and its power of endurance "
—Carlyle.

" Be cheerful always. There is no path but will be easier travelled, no load but will be lighter, no shadow on heart and brain but left sooner, for a person of determined cheerfulness " —Willits.

" The mind that is cheerful will meet the bitter occurrences of life with a smile "
—Horace.

" There are a good many real miseries in life that we cannot help smiling at "
—O. W. Holmes.

" He who has the courage to laugh is almost as much the master of the world as he who is ready to die " —Giacome Leopardi.

622. " To take arms against a sea of troubles " —Shakespeare.

" Do not please sharp fate
To grace it with your sorrows : bid that welcome
Which comes to punish us and we punish it,
Seeming to bear it lightly " —Shakespeare.

623. " Thou hast mettle enough in thee to kill care " —Shakespeare.

" By bravely enduring, an evil which cannot be avoided is overcome "
—Old Proverb.

" He conquers who endures " —Persius.

" Be brave, and rise superior to your woes,
And keep that spirit that no weakness knows. —Ov. and Liv.

624. " Perpetual pushing and assurance put a difficulty out of countenance and make a seeming impossibility give way " —Jeremy Collier.

625. " Henceforth I'll bear
Affliction, till it do cry out itself,
' Enough, enough ' and die " —Shakespeare.

" Behold a thing worthy of a god, a brave man matched in conflict with adversity " —Seneca.

" Let me embrace thee, sour adversity,
For wise men say, it is the wisest course " —Shakespeare.

" Long pains with the use of bearing are half-eased " —Dryden.

627. " For the body at least
Is a bundle of aches " —Edna St. Vincent Millay.

" By bravely enduring, an evil which cannot be avoided is overcome "
—Old Proverb.

" He conquers who endures " —Persius.

" The lot of man, to suffer and to die " —Pope.

628. " Misfortune is never mournful to the soul that accepts it ; for such (souls) do always see that every cloud is an angel's face " —St. Jerome.

" Wise men ne'er sit and wail their woes,
But presently prevent the way to wail " —Shakespeare.

" Prosperity is the blessing of the Old Testament, adversity of the New, which carrieth the greater benediction and the clearer revelation of God's favour " —Bacon.

" I do not myself believe there is any misfortune " —George Macdonald.

629. " 'Tis virtue to abstain from things that please " —Ovid Heroides.

630. " I find more joy in sorrow
Than you could find in joy " —Sara Teasdale.

" I do not myself believe there is any misfortune.
What men call such is merely the shadowside of a good "—George Macdonald.

" Great men rejoice in adversity just as brave soldiers triumph in war " —Seneca.

" There is a pleasure born of pain " —Owen Meredith.

—o—

II. REGARDING THE LIMBS OF A STATE

PARIMEL AZHAGAR: "Now the author has taken up for consideration the six limbs or organs, each one dependent on the other for the administration of the kingdom by the kings and he devotes thirty-two chapters for them. Among those six limbs, he has now started to consider in these chapters the nature of the ministers of the State, whose importance is on a par with that of the king himself.

CHAPTER 64

637. This couplet goes a step further and states that the natural wit or wisdom coupled with the acquired proficiency in books and codes, alone will not do for a minister. This pure gold must be mixed with the alloy of a knowledge of the current ways and affairs of the world in order to mint the current coin of a minister's qualifications' fill. He must keep abreast of the daily developments in the land through his spies (formerly) and (now) through the agencies from the Daily News Papers to the Television.

This couplet is a political reiteration of the same truth which is given with reference to a lay scholar in couplets 140 and 426.

—o—

CHAPTER 65

642. " Death and life are in the power of the tongue ; and they that love it shall eat the fruit thereof "

—Proverbs (18 : 21)

" Discretion of speech is more than eloquence............"

—Bacon.

643. This is a couplet which yields a variety of possible meanings.

P. interprets it as follows : Eloquence is that which makes the friendly listeners still more enthralled to oneself and the estranged listeners to give up their hatred and become attached to oneself. "

I have followed this interpretation only.

M. Says: A speech is that which spell-binds those who have listened to one and which will induce an anxiety to listen to one in those who have not heard it.

Paripperumal says that the word கேட்டார் may mean " those of the habit of listening to the learned " and the word கேளார் " those devoid of it. " In fact, it should be a speech of equal appeal to the learned and the ignorant alike.

Paridhi follows M.

Kalingar follows Paripperumal.

" Bid me discourse, I will enchant thine ear " —Shakespeare.

" While listening senators hang upon thy tongue,
Developing through the maze of Eloquence
A roll of periods, sweeter than her songs " —Thomson.

645. Your word must be the last word on a subject. It should be irrefutable and unanswerable.

646. All commentators are agreed on the meaning of this couplet.

This implies that though the manner of the opponent's speech might not be as attractive and ornamental as the speech of a minister is, the latter should not in the least betray any sign of derision or contempt on that account but should aim at grasping the substance of the opponent's argument.

This couplet has a striking similarity with couplet 424, and both of them belong to a class.

424 says: Wisdom it is for one to speak of even abstruse things in as simple and easy a manner as possible while at the same time trying to see subtle truths and finest ideas in the words of the opponent, though they may not be easily discernible therein.

Parimel Azhagar comments on this thus: "What is heard may not be easily intelligible; yet one must grasp the main content or idea behind those words of the opponent."

Both these couplets (424 and 646) are of a similar nature in so far as they alike want one to perceive the subtle points in the opponent's words even where they are not clear and to appreciate the effects of the opponent's words even when they are not expressed artfully and convincingly, respectively. In both the cases the weakness of the opponents is suggestively shown but one is asked not to make much of it but to affect not to notice anything but the good points. This is a cultured behaviour.

But they differ in one respect. Whilst 424 asks one to express even abstract and recondite truths in as easily understandable a manner as possible, 646 asks to clothe one's ideas in as artistic and rhetorical a manner as possible so as to induce a desire in the opponent to hear them. 424 aims at simplicity while 646 aims at beauty. But in both the cases the weakness of the deficient opponents should not be capitalised but kindly treated.

647. "It is chiefly by the oratory of a public man here that the nation judges of his powers"

—Lord Macaulay.

648. "There is no power like that of oratory. Caesar controlled men by exciting their fears, Cicero by captivating their affections and swaying their passions"

—Henry Clay.

"......Of piercing wit and pregnant thought
Endued by nature and by learning thought
To move assemblies"

—Dryden (about Halifax).

649. " Since brevity is the soul of wit,
I will be brief " —Shakespeare.

" Brevity is a great charm of eloquence " —Cicero.

650. As Paripperumal points out quite pertinently, this couplet says that though brevity may be a desirable virtue, lengthy and elaborate speeches also are necessary at times.

Valluvar has quite a gamut of picturesque comparisons in his *Kural.*

1. A man of beauty without education is a well-adorned doll (407).
2. An unlearned one's attempts at oration is a breastless woman's bliss-less love-making (402).
3. A man without a sense of shame is a wooden doll (1020).
4. A man without learning has a pair of sores on his face (393).
5. A man without favouring grace has no eyes but a pair of sores (575).
6. A man without listening habits is deaf (418).
7. A man without his sense of obligations to society is a dead one (214).

—o—

CHAPTER 66

651. In it essence 651 is a reproduction of 457.

652. While all other commentators simply say that actions unproductive of glory and good must be eschewed, P. says such of the actions as are unproductive of good and glory to *his king* must be eschewed by a minister. But Kalingar says actions unproductive of good and glory *to oneself* must be eschewed by a minister. I have preferred P.'s view.

653. In the matter of saying 'whose glory's lustre' there is a difference of opinion.

P. says it refers to the glory's lustre of the minister himself which is also the view of M. and K.

But Paridhi says it refers to the glory's lustre of the king.

P.'s view is undoubtedly better since a minister has the duty of first preserving his own purity. Hence it has been adopted here.

655. There are three kinds of interpretations for this couplet.

One is that of P. which I have myself adopted.

656. All the commentators are agreed on the interpretation of this couplet.

P. comments on this thus: "There is a general rule of righteousness that in case one's parents of extreme old age, one's chaste wife and children were to undergo the pain of starvation, one may satisfy their hunger even by the performance of some evil deeds. But since this rule will not be applicable to or desirable for the minister who follows the code of Wealth, and who is liable to perform the king's duties and who is deserving of the highest honour and regard, the author has laid this restraint upon him."

657. Starvation is better than a stained manner of living.

659. This is also a non-controversial couplet.

Couplet 376 has a similar ring about it but it speaks of the loss and return of things to one due to fate, while this couplet speaks of the loss and return of things due to the inequity and its absence in one's earning.

> "Wealth got by vanity shall be diminished but he that gathereth by labour shall increase"
>
> —Proverbs (13 : 11)

" That which is won ill, will never wear well for there is a curse attends it, which will waste it " —Mathew Henry.

" Ill-gotten wealth is never stable " —Euripides.

660. " Gain made at the expense of character is no better than loss " —Syrus.

—o—

CHAPTER 67

661. " Firmness of purpose is one of the most necessary sinews of character and one of the best instruments of success " —Lord Chesterfield.

" The Keen spirit
Seizes the prompt occasion—makes the thought
Start into instant action and at once
Plans and performs, resolves and executes " —Hannah More.

664. " You give good advice but you take good care not to follow it yourself " —Ennius.

" Suit the action to the word, the word to the action " —Shakespeare.

" Deeds always overbalance ; and downright practice speaks more plainly than the fairest profession " —South.

665. All the glories and victories earned by a minister are attributable to the king because a minister earns them all only in the service of the latter and in the course of discharging his official duties. And on that very account, those good things will shine with a greater lustre and splendour.

P. and M. alone take this view and I have followed it here.

666. " Let thy mind still be bent, still plotting, where,
And when and how thy business may be done " —Herbert.

" The purpose firm is equal to the deed " —Young.

667. " Judge not according to the appearance " —New Testament.

670. " Firmness both in suffering and exertion is a character which I would wish to possess " —Burns.

—o—

CHAPTER 68

671. " Procrastination is the thief of time " —Young.

" Procrastination is the kidnapper of souls and the recruiting officer of hell " —Edward Irwing.

" Deliberate with caution but act with decision and promptness " —Cotton.

672. Couplet 490 is of the same content and character as this couplet.

" Delays have dangerous ends " —Shakespeare.

674. P.'s view is the best and I have adopted it here.

675. " There is nothing so terrible as activity without insight, says Goethe; I would open every one of Argus' hundred eyes before I used Briareus' hundred hands, says Lord Bacon; Look before you leap, says John Smith; all over the world " —Whipple.

677. Methinks P.'s note on this gives us the real clue to the intention of the author behind this couplet.

He speaks of உள்ளறிவான் as முன்செய்து போந்தவன், and உள்ளம் கொளல் as அவன் செய்து போந்த உபாயம் அறிதல்.

So, this couplet does not and cannot mean the gleaning of information about the enemies' strength from one of their 'fifth-columnists'; but it refers to a minister's receiving all the know-how in the matter of performing a particular type of work that may be new and till now unknown to him.

The case of our Union ministers requisitioning the technical aids and assistance from the foreign experts in certain types of our nascent industries like Railway engines, steel manufacture, plane production etc. are instances in point. Thus the German experts aid the Rourkela Steel Factory and the Russians aid the Bhilai Steel Plant in their respective installations and operations after commissioning them. There are a number of such industries which requisition the assistance and active co-operation of the foreign experts and technicians from abroad. And our author refers to such a thing only in this couplet.

679. P. interprets the latter half of this couplet as 'befriending those who are not attached to one's foes.'

M. interprets it as 'befriending one's own foes.'

I have followed P.

Befriending an enemy of one's enemy is more easy than befriending one's own foe.

> " It is better to break off a thousand friendships than to endure the sight of a single enemy " —Saadi.

—o—

CHAPTER 69

682. The general definition of both kinds of ambassadors has been given in these first two couplets.

683. From this couplet to couplet 687, the nature of the Envoy Plenipotentiary is described.

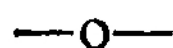
684. The importance of personality is emphasised. This reminds us of Dr. S. Radhakrishnan's one-time ambassadorship to Russia.

685. The importance of suavity of manners and a sense of humour is emphasised.

687. " There are three things that ought to be considered before some things are spoken : the manner, the place and the time " —Southey.

688, 689 and 690 deal with Envoys or Messengers of a king.

" A wicked messenger falleth into mischief ; but a faithful ambassador is good "
—Proverbs (13 : 17)



CHAPTER 70

693. " ....The hearts of princes kiss obedience
So much they love it ; but to stubborn spirits
They swell and grow as terrible storms " —Shakespeare.

695. " He was a wise fellow and had good discretion, that being bid to ask what he would of the king, desired he must know none of his secrets "
—Shakespeare (Pericles).

696. " Discretion of speech is more than eloquence ; and to speak agreeably to him with whom we deal is more than to speak in good words or in good order "
—Bacon.

" Righteous lips are the delight of kings ; and they love him that speaketh right "
—Proverbs (16 : 13)

698. " There's such a divinity doth edge a king " —Shakespeare.

" In the light of the king's countenance is life ; and his favour is as a cloud of the latter rain " —Proverbs (16 : 15)

" The king's favour is toward a wise servant ; but his wrath is against him that causeth shame " —Proverbs (14 : 35)

699. " Ego et Rex meus " —Cardinal Wolsey.

" ....I have ventured
Like little wanton boys that swim on bladders
This many summers in a sea of glory,
But far beyond my depth ; my high-blown pride
At length broke under me..........................
....O how wretched
Is that poor man that hangs on princes' favours " —Shakespeare (Wolsey)

700. I am afraid Dandapani Desikar's note under this couplet, citing the case of Sri Sundaramurthi Swamigal of Saiva Calendar as an instance in point is quite irreverent and unhappy. The question of Sundarar's taking liberties with Lord Siva and ' foreswearing ' himself on that account is too mystical and recondite an act to be dragged about and sullied in the secular discussions of statesmen's morality. I very much wish he had refrained from a reference to that rare and righteous saint! I am discussing this question on a spiritual plane in my forthcoming book on '*Periapuranam*' in the near future.

" Delight is not seemly for a fool ; much less for a servant to have rule over princes " —Proverbs (19 : 10)

—o—

CHAPTER 71

703. The words 'குறிப்பிற் குறிப்புணர்வாரை' are variously interpreted. P. says: "those who divine the minds of others through their own signs."

705. The eye is the measuring and divining instrument of a person. If it is not capable of that function, then it is good for nothing, says the author.

Similarly, the author says that the eyes of a person which do not exercise their primary function of showing a favouring grace are blind, useless, sore etc. upon his face in couplets 573, 574, 575 and 577 respectively.

"The eyes of a man are of no use without the observing power"—Paxton Hood.

706. "It (eye) is the tiny magic mirror on whose crystal surface the moods of feeling fitfully play, like the sunlight and shadow on a still stream" —Tuckerman.

What is said about the eyes equally well applies to the face with the eyes thereon.

"The countenance is the portrait of the soul" —Cicero.

"It is difficult not to betray guilt by one's looks" —Ovid M.

707. "Read o'er the volume of young Paris' face,
And find delight writ there with beauty's pen" —Shakespeare.

"Thy face the index of a feeling mind" —Crabbe.

"The countenance is more eloquent than the tongue" —Lavater.

"Contending passions jostle and displace
And tilt and tourney mostly in the face" —Abraham Coles.

708. " Look in the face of the person to whom you are speaking, if you wish to know his real sentiments ; for he can command his words more easily than his countenance " —Chesterfield.

709. In 706 the face is likened to a crystal which reflects the mind.

In 709 the eye is likened to a crystal (though not in so many words) which equally reflects one's mind and what passes therein.

" Thou tell'st me there is murder in my eyes " —Shakespeare.

" Love, anger, pride and avarice all visibly move in those little orbs "
—Addison.

710. Every commentator seems to take the view that the measuring rod of a shrewd and gifted minister to divine the minds of others is the eyes of those other men. I too have adopted this view.

See couplet 1180 also which speaks of ' her tom-toming eyes. '

" O, Hamlet speak no more,
Thou turn'st my eyes into my very soul " —Shakespeare.

" The balls of sight are so formed that one man's eyes are spectacles to another's eyes to read his heart with " —Johnson.

" The eye is the window of the soul........." —Hiram Powers.

" The eye is the pulse of the soul ; as physicians judge of the heart by the pulse, so we by the eye..........." —Rev. T. Adams.

—o—

CHAPTER 72

711. சொல்லின் தொகையறிந்த—These words mean a knowledge of the variety of words used to describe one and the same object.

712. சொல்லின் நடைதெரிந்த—These words mean a capacity to use the suited word on each occasion according to the nature of the Assembly and the subject. For example, though the words like declare, say, speak, mention and tell etc. are more or less of the same meaning, yet strictly speaking each word is suitable for a particular cccasion only and any use of the similar word instead of the particular word would be defective in him.

713. சொல்லின் வகை—These words mean the different shades of meaning of each word.

The words வல்லதூஉம் இல்—have been translated by me according to Parimel Azhagar.

சொல்லின் தொகை in 711 must be taken to mean a number of words practically meaning the same thing but with subtle differences whereas சொல்லின்வகை must be interpreted as one and the same word yielding different shades of meanings in different contexts.

714. Be brilliant before the intellectuals and dull and simple before the dunces and idiots—is the gist of this couplet.

> " In addressing angels we could hardly raise our eloquence too high, but we must remember men are not angels "
>
> —Cotton.

716. ஆற்றின் நிலைதளர்ந்தற்றே—These words have been interpreted by P., M. and K.—as "just like one's tumbling on one's right path pure," whereas Paridhi alone has interpreted them as "just like a swimming man in a river-flood sinking down."

I have adopted P.'s view.

In the translation of couplet 716, instead of "And lofty love", please read "And lofty lore." It is a printer's devil.

719. This couplet is practically the same as couplet 714.

> " Where ignorance is bliss,
> 'Tis folly to be wise " —Gray.

720. Again this is the same as couplet 714 and 719, except for its comparison between speaking in a low assembly and the spilling of ambrosia in a gutter.

> " Neither cast ye your pearls before swine, lest they trample them under their feet " —New Testament.

—o—

CHAPTER 73

721. Note the reproduction in this couplet of the whole line " சொல்லின் தொகையறிந்த தூய்மையவர் " found in couplet 711.

> " He who does not know the force of words cannot know men " —Confucious.

722. To speak convincingly in an assembly of the learned men alone will earn for one the credit of being the learned among the learned.

> " The object of oratory alone is not truth but persuation " —Macaulay.

723. 'Going to speak is like going to die' is a Tamil proverb which reflects the seriousness of the act of public-speaking. Hence the author says that addressing an assembly is far more risky than fighting in a battlefield and the hero of a hundred platforms is a rarer and more glorious person than the hero of a myriad battle-fields. This places intellectual courage far above mere physical prowess.

> " There is no true orator who is not a hero " —Emerson.

> " Oratory may be symbolised by a warrior's eye.........Because in oratory the will must predominate " —J. C. and A. W. Hare.

725. A knowledge of the science of logic, psychology and the art of rhetoric is indispensable in a debater-cum-orator.

" The heart of the righteous studieth to answer..................."—Proverbs (15 : 28)

727. The same as couplet 726. 726 is in a question form. This is a plain statement.

728. The learned man without the powers of speech is likened to a bunch of flower without fragrance in couplet 650, and to a hermaphrodite with a sword in hand in couplet 727 ; he is called a thoroughly useless being in couplet 728, as one worse than an unlearned person in couplet 729, and as one who is as good as dead though alive, in couplet 730.

—o—

CHAPTER 74

731. Three factors are indispensable for an ideal country. 1. unlimited produce of land. 2. men of learning and character and 3. men of wealth.

In the context of the modern Indian State, we may reinterpret them as 1. Food 2. Education (culture) and 3. Industry and Trade. It is significant that the union cabinet contains one minister in charge of each of the subjects mentioned here. It is also equally significant that food is given the place of honour in the list.

தக்காரும் : " The prosperity of a country depends not on the abundance of its revenues, nor on the strength of its fortifications nor on the beauty of its public buildings ; but it consists in the number of its cultivated citizens, in its men of education, enlightenment and character "

—*Martin Luther.*

733. 'பொறை யொருங்குமேல் வருங்கால் தாங்கி.' The interpretation of these words by both M. and Paridhi is unsatisfactory. P. speaks of the country bearing and sustaining the whole burden of the refugees who flee their own countries and take shelter herein. This meaning is quite satisfactory and literally applies to our country to-day which has borne and is bearing the huge influx of population that came like an avalanche from Pakistan after the partition, and also the refugees from Kashmir and Tibet etc. India is fulfilling bravely the qualification of a country laid down by St. Valluvar in this respect.

But still more appropriate and singularly suitable to modern India is the meaning given by Kalingar. He says: 'the country must bear any burden of wealth or taxation of a greater order and volume than before, occasioned and necessitated by some extra-ordinary causes.' This has a pointed reference to the Five year Plans of India and the need for the population to put up bravely with the new financial burdens of foreign loans and the net-work of taxes, necessitated by the Plans.

737. Besides the three desirable and indispensable things mentioned in couplet 731, five more things are mentioned as necessary in this couplet. They are: 1. Water from above 2. Water from below 3. The flowing water 4. The hills and 5. The forts.

1. Water from above refers to the irrigation tanks and 2. Water from below refers to spring wells which have been dug 3. The flowing water refers to the natural rivers flowing from above the mountains.

Items 1 and 3 depend upon the rains while item 2 depends upon the springs of water from below. All these three items are brought under the head of Major and Minor Irrigation Projects in our country's Five Year Plans to-day.

738. இன்பம்.

"Besides this, he (the prince) ought at convenient seasons of the year, to keep the people occupied with festivals and shows ;...........he ought to mingle with them from time to time and give them an example of his humanity and munificence..........."

—Machiavelli (*The Prince*).

Besides those items mentioned as desirable and undesirable or rather summing up all those items mentioned till now, this couplet speaks of five things which are the ornaments of a nation.

The figure five seems to have a special significance with our author. Pancha Sheelam seems to be his pattern in the enumeration of many good things.

Couplet 632 speaks of the five qualifications of a minister.

Couplet 43 mentions the five dependents on a householder.

Couplet 737 speaks of the five things which are a country's limbs.

Couplet 983 speaks of the five virtues which are the pillars of perfect goodness.

Couplet 738 speaks of the five ornaments of a nation.

Couplet 1038 speaks of the five necessaries of a cultivator.

Apart from the miscellaneous items, the First Five Year Plan had only five heads of expenditure which covered four of these five mentioned by Valluvar in couplet 738.

The following is the break-up thereof:

1. Agriculture and Community Development 2. Irrigation and Power	Food-produce—விளைவு.
3. Transport and Communications	Pleasures—இன்பம்.
4. Industry	Wealth—செல்வம்.
5. Social Services	Health—பிணியின்மை.

—o—

CHAPTER 75

743. This couplet speaks of the height, width and the strength of the fortress-wall of the city-fort.

The strength of the walls means the impenetrability and defiance of all attempts at destruction of itself.

> " The foundation of the wall should be of a depth equal to the height of the wall, half of the height of the wall or one third of the height of the wall. Its width must be half of its height. Its height must be so much that it cannot be jumped over by thieves " —*Sukra Needhi.*

745. Couplets 742, 743, 745 and 747.

> " They are fortified in such a manner that everyone thinks that to reduce them would be tedious and difficult, for they all have the necessary moats and bastions, sufficient artillery, and always keep food, drink and fuel for one year in the public storehouses " —Machiavelli (*The Prince*).

746. This couplet says a fort must have not only plenty of food-stuffs (745) but also a perennial as well as plentiful supply of all other stuffs and all other provisions indispensable for the peaceful citizens' life as well as for the fighting forces inside.

Then there must be brave and loyal soldiers ready to jump into the rigorous defence of the fort.

> " The better to explain this I would say, that I consider those capable of maintaining themselves alone who can through abundance of men or money, put together a sufficient army and hold the field against any one who assails them............" —Machiavelli (*The Prince*).

> " A prince, therefore, who possesses a strong city (746) and does not make himself hated cannot be assaulted " —Machiavelli.

Couplets 745, 746 and 749.

> " A prudent prince will not find it difficult to uphold the courage of his subjects both at the commencement and during a state of seige, if he possesses provisions and means to defend himself " —Machiavelli (*The Prince*).

750. This couplet lays stress on the pre-eminence of the fighters in the polity of a fort's defences.

The soul of a fort therefore is the fighting army. Hence it is that St. Valluvar has given the pride of place to the Army in the list of the six limbs of a king's State. (381.)

> " Therefore, the best fortress is to be found in the love of the people, for although you may have fortresses they will not save you, if you are hated by the people " —Machiavelli (*The Prince*).

Couplets 750, 544 and 749.

> " And whoever has strongly fortified his town (749) and, as regards the government of his subjects, has proceeded as we have already described and will further relate, will be attacked with great reluctance, for men are always averse to enterprises in which they forsee difficulties, and it can never appear easy to attack one who has his town stoutly defended (750) and is not hated by the people " (544) —Machiavelli (*The Prince*).

—o—

CHAPTER 76

751. " Let all the learned say what they can.
'Tis ready money that makes the man " —William Somerville.

752. " The poor is hated even of his own neighbour ; but the rich hath many friends "
—Proverbs (14 : 20)

" Wealth maketh many friends but the poor is separated from his neighbour "
—Proverbs (19 : 4)

753. பொய்யா விளக்கம்—the unquenchable lamp of wealth.

Truth also is called by the author in couplet 299 as பொய்யா விளக்கு (the Light of Faultless Truth).

The fact that a wealthy country can penetrate into any other country with its powerful pelf and pave the way for creating a bond of friendship and attachment between that country and itself is being proved and confirmed by the activities of the United States of America of to-day *vis a vis* the other poorer and needy countries of the world. If in addition to holding with Parimel Azhagar that one wealthy country will destroy the darkness of the enmity of another needy country by the efficacious instrumentality of its own wealth, we were to maintain also that it will destroy the darkness of poverty of a less fortunate country, then this couplet will be having a perfect suitability and appropriateness to the modern condition of international politics. And in so assuming, we may not be in any way doing violence to the real intention of St. Valluvar.

The loans and other kinds of aid so liberally given to countries like India to-day by the U. S. A. bear out the truth of this couplet.

" For they say, if money go before, all ways do lie open " —Shakespeare.

" Wealth may be an excellent thing, for it means power..........." —Lowell.

754. This is a favourite idea of Valluvar which finds constant repetitions everywhere in *The Kural.*

Couplets 754 and 755 reiterate and emphasise the need for a king to adopt the principle of the end as well as the means being pure, virtuous and perfectly unobjectionable.

But here is what Machiavelli declares in *The Prince* regarding the same subject: "and in the actions of men and especially of princes from which there is no appeal, the end justifies the means."

757. Love in the general sense is defined as the bond which unites two or more people together who are already related to each other by the ties of blood. Thus a mother has love for her child and a brother bears love towards his sister.

Then, after it gets strengthened, it begins to spread out in a more comprehensive way and in a cosmic shape, embracing in its entire fold and affecting in its operation all living beings, irrespective of, nay even in the absence of, any blood relationship at all *inter se*. Then it is called அருள் in Tamil which can be translated as compassion or cosmic love.

And since the first-mentioned love alone appears first in a human being, it is spoken of as a mother and since the cosmic love issues from and is born of love, the latter is called its baby.

And this tiny and tender 'baby of compassion' will spread throughout the world and grow from strength to strength only when the generous nurse of wealth would suckle it with its breast-milk of benefaction. In other words, without money and wealth, no deeds of benefit and no institutions of charity can be thought of or established or promoted. No money, No Nuffields. No Nuffields, no charities or endowments. A Ford without wealth could not afford to give to the world. Hence wealth would not only penetrate into the foreign lands and put an end to their darkness of poverty and ignorance as per couplet 753, but also it would spoonfeed and rear up the child of the beneficence of compassion in the native land itself and serve the elementary needs, secular and spiritual of the entire population.

758. The financial safety and security of a person who engages himself in a deed, with plenty of cash in hand or an inexhaustible account in a bank are here compared to the safety of place and sight and security from all danger which a person enjoys while he is seated on the top of a high hill and witnesses an elephant-fight taking place on the ground at the foot of that hill.

The one is as much free from the fear of financial crisis overtaking him as the other is free from the fear of any of the combatants injuring him. The one has as clear and complete a view of the battling animals as the other has a full and comprehensive view of the implications of the work undertaken.

759. All commentators take the word 'பொருள்' to mean money alone.

But since this has been already dealt with in couplet 753, to interpret it as goods in general will be better herein. Therefore this couplet asks a king not to depend upon foreign countries for his needs of goods and commodities but to set about producing all of them himself in his own country, because economic dependence of one country upon another will first produce the haughty attitude and arrogance of the latter. If a king could produce all the commodities of raw goods as well as manufactured goods in his own country, his self-sufficiency would give him a status and stature in the comity of nations which will be the envy of all. To speak in the modern context, though all the productions made in one country were sufficient to meet that country's needs, yet the machinary for producing the consumer goods will still have to be imported from abroad, from other and more advanced countries. Therefore a country's dependance still continues. So to complete the picture of self-sufficiency in everything a country will have to manufacture those very machines and to manufacture the machinery, production of steel by itself will be indispensable. This means the starting and developing of the key industry of steel-production. Then alone can a modern country afford to boast of self-sufficiency and could be in a position to wipe away the condescending attitude and cutting pride of the exporting neighbours.

And all that has been written above will apply to the India of to-day, in letter and in spirit. We have been progressively enlarging the sphere of our self-sufficiency in production from one Five Year Plan to the other until at last to-day under the Third Plan, the Steel Plants of gigantic size and productive capacity at Rourkela, Bhilai and Durgapur are so full of promise for the future that we can well be 'steel-proud' for ever.

Incidentally, it may be added that this very couplet seems actually to speak about the need for our producing steel in this country, if only the order of the words herein were to be a little re-arranged without much violence to the text, as follows:

"செய்க (எஃகுப்) பொருளைச் செருநர் செருக்கறுக்கும்
எஃகு அதனிற் கூரியது இல்"

We have only to use the word எஃகு in the first line also. This method of interpretation is quite usual with *The Kural* and this is nothing unnatural or artificial.

Thus worded the couplet means:

" Produce machines with steel and there's to cut thy enemies' pride
Nothing at all of steel like that, sharper on either side."

And how very ultra-modern Valluvar is and how well had he anticipated his India of to-day, about 2000 years ago!

—o—

CHAPTER 77

" The first stage is the selection of the members of the army, which is to be recognised as a specialised vocation. The superior efficiency of a fighting force of a professional army is the first consideration to be put forward "

—Plato's doctrine by *Field.*

761. The pre-eminence and peerless powers of an army are mentioned herein.

Couplet 381 places the army in the very first place of the king's six-fold limbs.

Couplet 750 speaks of the indispensability of an army without which even an otherwise well-situated and well-equipped fort will be of no use.

Couplet 761 says an army is the best among all the wealths or possessions of a king.

All these bespeak the prime importance of an army in the State.

"For lo within a ken our army lies,
Upon my honour, all too confident
To give admittance to a thought of fear" —Shakespeare.

" The chief foundations of all states....................are good laws and good arms. And as there cannot be good laws where there are not good arms, and where there are good arms, there must be good laws, I will not now discuss the laws, but will speak of the arms " —Machiavelli (*The Prince*).

762. This couplet speaks of a standing army or a traditional force with a long history behind. *The Tenth Legion* of Caesar and *the Old Guards* of Napolean have been the best illustrations of the armies of long traditions and strong attachment. We had to hear so much about the prowess and powers of military achievement by the *Eighth Army* and *the Fourteenth Army* during the Second World War. The emergency-recruits as a team in an army are not usually capable of such a valour or vigour.

763. " He blew with his wind and they were scattered " —Addison.

764. " ....no prince is secure without his *own* troops as opposed to mercenaries "
—Machiavelli (*The Prince*)

765. A death-defying army of dare-devils is referred to herein.

766. The four points of strength appertaining to an army are enumerated herein. They are: 1. Great valour 2. Sense of honour 3. Adherence to the great traditions of their predecessors and 4. Earning and retaining the trust and confidence of its king.

768. An army can never be too big or too much manned. There is no end to the strength and number of men in an army.

" I must agree with Earl Alexander that we would like to have more man-power. Every Commander in Military history has wanted more troops "
—General James Van Fleet
(Commander of the VIII Army in 1956)

" As a rule, God is on the side of the big squadrons as against the small ones "

770. An enormous army of an imposing sight is recommended by the author in couplet 768 ; yet mere number does not count without an efficient and experienced commander or general to guide and lead the army on, says this couplet.

> " A brave captain is as a root out of which as branches the courage of his soldiers doth spring " —Sir Philip Sydney.

> " It is better to have a lion at the head of an army of sheep, than a sheep at the head of an army of lions " —De Foe.

> " No bad soldiers, only bad generals " —Napolean Bonaparte

—o—

CHAPTER 78

771. This is an imaginary exclamation of a soldier to an imaginary but prospective heroic foe who arrives there to give fight to the soldier's king or a royal commander.

772. This couplet means that to aim at a mighty foe and fail is more heroic than to succeed in killing a petty foe.

> " He is no woodman that doth bend his bow
> To strike a poor unseasonable sow " —Shakespeare.

> " An eagle don't hawk flies " —Apostolius.

> " Elephants don't catch mice "

773. Parimel Azhagar says that this couplet deems the magnanimous conduct towards a fallen or weakened foe as the crowning of a heroe's manly valour in his fight.

The Puranic examples of this perfect heroism are: Arjunan's refraining from killing Karnan even after defeating him in the battle-field and Rama's bidding his rival the disarmed or unarmed Ravana "to go to-day, back to his place and return to the fight to-morrow."

The historic example is the story of Alexander the Great graciously acceding to the proud answer given by Purushothaman, the defeated Indian Prince to be treated like a king.

> "As the sword of the best tempered metal is the most flexible, so the truly generous are most pliant and courteous in their behaviour to their inferiors" —Fuller.

776. This shows that in the normal life of a warrior, almost all his living days had seen honourable wounds on his body and therefore his counting the tainted days of no battle-scars was an easier task because they were few and far between or even nil.

779. "A soldier seeking the bubble reputation even in the cannon's mouth"
—Shakespeare.

—o—

CHAPTER 79

782. "Friendship with the evil is like the shadow in the morning decreasing every hour; but friendship with the good is like the evening shadow increasing till the sun of life sets" —Herder.

784. Those friends are weak and worthless that will not use the privilege of friendship in admonishing their friends with freedom and confidence as well of their errors as of their danger." —Bacon.

> "We are advertised (chastised) by our loving friends" —Shakespeare.

> "Take the advice of a faithful friend" —Thomas Fuller.

> "Dare to give me advice with all frankness" —Cicero.

" Friends should not be chosen to flatter—the quality we prize is that rectitude which will shrink from no truth " —Channing.

" The most difficult province in friendship is the letting a man see his faults and errors " —Budgell.

785. Read this couplet with couplet 783. Though both of them may look like contradictory, yet in reality they are not so.

For, 785 says constant intercourse is not indispensable for the formation of a friendship between two persons. That is all.

But 783 says that a friendship between two noble and good men, irrespective of how it had been formed, will be yielding increased pleasure with the growth of days and intimacy.

The Purananooru's illustration of this couplet is the story of the King *Kopperum Chozhan* (கோப்பெருஞ் சோழன்) and the poet *Pisir Anthayar* (பிசிர் ஆந்தையார்). They had never met each other but they were such soulful friends that on knowing about the king's death the poet also immediately gave up his life on the spot.

The Puranic illustration of this couplet is the story of the Brahman saint of Tingalur, by name *Appoodhi Adigal* who had become a soulful admirer and spiritual follower of *St. Appar* long before he had ever seen the latter, and who had christened and dedicated all his possessions to the latter saint.

788. " In poverty and other misfortunes of life, true friends are a sure refuge ; they are a comfort and aid in their weakness " —Sir W. Raleigh.

789. " A friend loveth at all times..........." —Proverbs (17 : 17)

—o—

CHAPTER 80

793. " Those friends thou hast, and their adoption tried,
Grapple them to thy soul with whoops of steel " —Shakespeare.

796. " When I was happy I thought I knew men, but it was fated that I should know them in misfortune only " —Napolean Bonaparte.

" Sweet are the uses of adversity " —Shakespeare.

" Adversity is the only balance to weigh friends " —Plutarch.

" True friends are known by troubles " —Ennius.

800. " Nothing more dangerous than a friend without discretion " —La Fontaine.

" To be intimate with a foolish friend is like going to bed with a razor "
—Benjamin Franklin.

—o—

CHAPTER 81

801. " As old wood is best to burn, old horse to ride, old books to read and old wine to drink, so are old friends always most trusty to use " —Leonard Wright.

804. " Let me be a little kinder,
Let me be a little blinder,
To the faults of those around me " —Edgar A. Guest.

806. P. interprets ' கெடுங்கால் ' as " loss of wealth and defeat in battle, " while M. interprets it as " in ruin." I have translated it as " when injured. "

—o—

CHAPTER 82

812. " False friends are like our shadow, keeping close to us while we walk in the sunshine but leaving us the instant we cross into the shade " —Boveé.

814. " ....it is better to be alone than in bad company " —George Washington.

" Happier is he that has no friend to feed
Than such that do e'en enemies exceed " —Shakespeare.

816. and 817. The enmity of wise men is a crore times better than the intimacy with fools, says couplet 816.

The enmity of foes is ten crore time better than the ludicrous friendship with the low, says couplet 817.

818. " Against a foe I can myself defend—
But heaven protect me from a blundering friend " —D'Arcy W. Thompson.

819. " Can he that speaks with the tongue of an enemy be a good counsellor ? " —Shakespeare.

820. " Reprove thy friend privately, commend him publicly " —Solon.

—o—

CHAPTER 83

822. Here the author speaks of the varying moods and fickle-mindedness of women.

P. says this refers to the fair sex as a whole. While M. agrees with P, Paridhi says that the reference is only to the fickle-mindedness and multi-loyal hearts of the wanton women. But Kalingar says, that

the omission by the author to specifically refer to the wanton women makes us feel that the author has in mind all women including virtuous women of noble families too, since their minds also are liable to change and vary.

I have of course adopted the view of Paridhi and translated the word மகளிர் accordingly. Dandapani Desikar also agrees with this view.

Please see for further discussion of this couplet the note under couplet 974 also.

824. " There's daggars in men's smiles " —Shakespeare.

" One may smile, and smile and be a villain " —Shakespeare.

825. " He that hideth hatred with lying lips.........is a fool " —Proverbs (10 : 18)

828. " So Judas kissed his Master,
And cried, ' all hail ', when he, as he meant ' all harm' " —Shakespeare.

" But Jesus said unto him : Judas, betrayest thou the Son of man with a kiss ? "
—New Testament (*St. Luke*).

The conduct of Muthanathan towards Meipporul Nayanar is also a similar case. See Periapuranam by St. Sekkizhar.

830. " 'Tis ill to trust a reconciled foe ;
Be still in readiness, you do not know
How soon he may assault us " —Webster and Rowley.

—o—

CHAPTER 84

831. " Want and sorrow are the wages that folly earns itself and they are generally paid " —Schubart.

832. 'காதன்மை கையல்ல தன்கண் செயல்'—P. interprets these words as: " loving a conduct which won't suit oneself."

I have adopted the interpretation of P. as most acceptable and reasonable.

836. " The smith must wear the fetters he himself has made " —Ausonius.

This couplet illustrates couplet 408 which says that the wealth in an unlearned person is harmful.

837. " Nothing is more intolerable than a prosperous fool " —Cicero.

838. This couplet also must be read with the other couplets 408 and 837.

839. Couplet 394 says that the separation of two or more scholar-friends causes a feeling of regret about their separation while 839 says that the friendship with the fools is sweet because at the time of separation, there is no feeling of regret but only a sense of relief.

—o—

CHAPTER 85

See also couplets 165, 168, 835 and 836.

844. " The greatest fool is he who thinks he is not one and all others are "

—Baltasar Gracian.

" I do now remember a saying : The fool doth think he is wise "

—Shakespeare.

"To be ignorant of one's ignorance is the malady of the ignorant"

—A. B. Alcot.

"He who knows not, and knows not he knows not; he is a fool; shun him"

—Lady Burton.

"Woe unto them that are wise in their own eyes" —Old Testament.

"Be not wise in your own conceit" —New Testament.

846. It is the moral shame of being full of flaws and faults that should be more carefully avoided: this is emphasised in this couplet. And for those who have not done this the fact that they have covered the physical shame of their naked body with a cloth is immaterial, says the author.

847. P. interprets the word 'அருமறை' as "the words of sacred Vedic mantras so rare and great."

Paridhi and Kalingar alike interpret them as "any secret entrusted to one by another."

I have preferred the view of Kalingar to that of P.

Dandapani Desikar discussing this question in his notes, supports the view of K. and repudiates the view of P. on the ground that this chapter is concerned with political matters alone and that in the light of Sri Ramanuja's broadcasting his knowledge of the secret mantra of sacredness to all the world, we cannot definitely condemn the act of revealing a mystic secret to the world as we can and must condemn the revealing of a mundane secret.

I think that K.'s position is further strengthened by a difference that is evident between this couplet and couplet 1076. In 1076 it is true, as P. holds, that the ignorant mean reveals and broadcasts like a tom-tom the secret he knows. But then this couplet goes a step further than 1076 and says that in this case of a conceited fool's

betrayal of a secret he earns for himself also woes and miseries through such an act. Since couplet 843 says that the conceited fool would injure himself even without the need for a foe to do it for him, this couplet 847 may be deemed to illustrate it and show how he can injure himself.

849. " Answer a fool according to his folly, lest he be wise in his own folly "

—Proverbs (26 : 5)

" He that reproveth a scorner getteth to himself shame and he that rebuketh a wicked man getteth himself a blot " Proverbs (9 : 7)

" Against stupidity the very gods
Themselves contend in vain " —Schiller.

" A fool can no more see his folly than he can see his ears " —Thackeray.

" Fools cannot understand intelligent people " —Vauvenargues.

" Idiots and lunatics see only their own wit " —La Rochefoucuald.

" The way of a fool is right in his own eyes..........." —Proverbs (12 : 15)

850. P. says the ghoul-like swimmers against the current of the world would deny and repudiate the truth about God, Reincarnation and the fruits of two-fold ' deeds ' believed in and preached by the wise of the world.

Couplets 140, 425, and 426 are to be studied along with this couplet 850.

In couplet 848 the conceited fool is called a plague or disease by the author and in this couplet 850 he is called a ghoul. Too hard titles these, to be earned from the sacred mouth of a Sadhu like Saint Valluvar !

—o—

CHAPTER 86

857. " One shriek of hate would jar all the hymns of heaven " —Tennyson.

858. " Hating people is like burning down your own house to get rid of a rat "
—Harry Emerson Fosdick.

—o—

CHAPTER 87

867. Couplets 800 and 867 are but two sides of the same coin.

800 asks one to give something to an unequal friend and get rid of his friendship.

867 asks one to give something to a self-ruining foe and secure his enmity.

So, minus the friendship of a fool is equal to plus the enmity of a fool.

" If a person but know the value of an enemy, he would purchase him with pure gold " —Raunci.

869. 867 asks a king to gain the enmity of a blundering idiot.

868 says such an enmity is a strength to a king.

869 says the days of joy of victory are not far off but near to a king who has got such a foe.

870. In this couplet the author says that a king who cannot easily defeat such a blundering ignoramus and enrich himself with the booties gained in such a battle is a worthless one who will never know aught of glory at all in his life.

Since this chapter begins with asking a king in 861 to earn the enmity of a weak foe, it is but logical for it to end with saying in 870 that a king who can't vanquish even such a weak foe is not worth the name or any fame.



CHAPTER 88

872. The power and potency of a platform speaker spoken of so highly in this couplet have a more tremendous bearing and relevence to the modern days of democracy and freedom of speech in this country.

> " Four hostile newspapers are more to be feared than a thousand bayonets "
>
> —Napolean.

> " ....The school-master is abroad ! And I trust more to him armed with his premier than I do to the soldier in full military array, for upholding and extending the liberties of this country "
>
> —Brougham.

Couplet 830 says when a time should come when an enemy of a king might become his friend, the king should eschew his hearty friendship but manage with a smiling face.

This couplet insists that a king must convert his enemy into a friend and thus exercise his sway over all the world.

What is the difference between these two couplets ?

830 says the friendship with a whilom enemy should be superficial, because when he himself approaches the king there might be a suspicion about his *bonafide*.

But 874 says that since it is the king who volunteers to befriend his whilom foe, it gives no room for suspicion. On the other hand the world will appreciate the noble act of his.

874. " The fine and noble way to destroy a foe is not to kill him : with kindness you may so change him that he shall cease to be so ; then he is slain " —Aleyn.

" A merely fallen enemy may rise again but the reconciled one is truly vanquished "

875. See for a discussion of this couplet the note under couplet 633 also.

One should not have two enemies at the same time. One of them must be befriended.

879. " Cut off at once with knife the mischief's head,
Lest thro' the unthinking crowd the poison spread " —Virgil.

—o—

CHAPTER 89

882. A straight and open enemy is preferrable to a dissimulating and dangerous friend.

" O time most accurst
'mongst all foes that a friend should be the worst " —Shakespeare.

" Secret enmities are more to be feared than open ones " —Cicero.

888. The word பொன் is interpreted by P. and K. as iron while it is interpreted as gold by M. and Paridhi. I have adopted M.'s meaning.

—o—

CHAPTER 90

891. Couplet 225 has the same ring and rhythm of this couplet.

Couplet 985 may be compared with this.

893. Manakkudavar, Paripperumal, and Kalingar are of the same view which I have adopted.

895. " Don't you know that kings have long arms ? " —Ovid.

" The wrath of a king is as messengers of death ; but a wise man will pacify it "
—Proverbs (16 : 14)

899. While P. and M. construe the word வேந்தனும் as Indra, Paridhi and Kalingar take it to mean as any king.

I have preferred P.'s meaning.

—o—

CHAPTER 91

" This Chapter speaks of the evils of living an abased life of obeisance to one's own wife. This weakness is of three kinds like being afraid of one's wife, carrying out her behests, and lusting after her more intensely than loving righteousness and wealth "

—Manakkudavar.

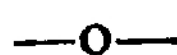
—o—

CHAPTER 92

917. " And why wilt thou, my son, be ravished with a strange woman and embrace the bosom of a stranger ? " —Proverbs (5 : 20)

919. " Her (prostitute's) house is the way to hell, going down to the chambers of death " —Proverbs (9 : 27)

920. It is significant that so far as this State of Madras is concerned, each of the three evils mentioned in this couplet has been respectively eliminated by legislation just in the order followed herein. First came the Brothels Act, then came total Prohibition and lastly has come the prevention of betting on horses and gambling etc. Of course, betting on horse-races is still permitted within the race-course and there are still strong supporters and opponents of penalising betting inside the race-course too. Anyway, Tamil Nadu has been true to its Veda, the *Kural* and its injunctions in these respects.



CHAPTER 93

921. " Habitual intoxication is the epitome of every crime " —Douglas Jerrold.

922. " Be not among the wine-bibbers " —Proverbs (22 : 20)

" Beware of drunkenness, lest all good men beware of thee..........." —Quarles.

924. " They question thee about strong drink and games of chance. Say : In both is great sin and (some) utility, for men, but the sin of them is greater than their usefulness " —The Holy Koran.

926. " Sleep, the ante-chamber of the grave " —Richter.

" O sleep, thou ape of death..........." —Shakespeare.

" Sleep and death two twins of winged race..........." —Shakespeare.

" Sleep, Death's twin-brother times my breath " —Tennyson.

" Sleep is death's younger brother........." —Thomas Browne.

" Care-charmer sleep,............brother to Death " —S. Daniel.

" For the soul is dead that slumbers " —Longfellow.

" A man that apprehends death no more dreadfully but as a drunken sleep " —Shakespeare.

" Take off this drowsy sleep, death's counter-part " —Shakespeare.

" Drunkenness is the flattering devil, a sweet poison, a pleasant sin " —Augustine.

" Call things by their right names............Glass of brandy and water ?............ —Robert Hall.

" Those men............do as manifestly kill themselves as those who hang or poison or drown themselves " —Shakespeare.

927. " But as soon as it is whispered 'he drinks,' and it can be proved, he begins to go down............" —Talmage.

928. " O, God, that men should put an enemy in their mouths to steal away their brains " —Shakespeare.

It is Manakkudavar's meaning that is the best and I have adopted it. And that this meaning is the actual truth is being demonstrated in Japan, to-day. Almost following the truth of this couplet but of course, unconciously, the authorities of a city in Japan are inflicting a novel but very scientific punishment on the drunkards. The wild blabberings and blurtings of the drunkards while in the police custody after their arrest are being recorded on plates and after they return to sobriety, the offenders are forced to listen to the music of their own voice and noise made and recorded during their drunken state. The sadder drunkards become wiser too after this treatment because they admit, that this efficacious punishment is not only more painful than even a fine but also more educative.

—*Ananda Vikatan* (*P. 20 of issue dated 18—3—62.*)

929. " To quarrel with a drunkard man is harming the absent "

" Oli—What's a drunken man like, fool ?
Clo—Like a drowned man, a fool and a madman " —Shakespeare.

930. " The sight of a drunkard is a better sermon against that vice than the best that was ever preached on the subject " —Saville.

—o—

CHAPTER 94

931. " As to cards and dice, I think, the safest and least way is never to play upon them, and so to be incapacitated for those dangerous temptations " —Locke.

932. " The more practised the gambler, the worse the man " —Syralius.

" A gamester, the greater he is in his art, the worse man he his " —Bacon.

933. " O ye who believe ! Strong drink and games of chance and idols and divining arrows are only an infamy of Satan's handiwork. Leave it aside, in order that ye may succeed " —The Holy Koran.

" The successful gamester pushes his good fortune, till it is overtaken by a reverse. The losing gamester in hopes of retrieving past misfortunes goes on from bad to worse till, grown desperate, he pushes at every thing and his all "

—George Washington.

934. " There is nothing that weaves out a fine face like the vigils of the card table and those cutting passions which naturally attend them. Hollow eyes, haggard looks and pale complexions, are the natural indications " —Steele.

" It is impossible that a professed gamester should be a wise and good man "

—Lavater.

935. The story of the Pancha Pandavas driven to the forests and foreign states due to Dharma Putra's infatuation for the dice is an illustration of this couplet.

P. interprets இவறியார் as 'not loosening the grip on the game.'

Kalingar interprets it as 'miserly ones.' I have followed M.

"I look upon every man as a suicide from the moment he takes the dice-box desperately in his hand. —Cumberland.

" Curst is the wretch enslaved to such a vice,
Who ventures life and soul upon the dice " —Horace.

936. " It is a vice which is productive of every possible evil equally injurious to the morals and health of its votaries " —G. Washington.

937. " But he does not win who plays with sin
In the secret House of Shame " —Oscar Wilde.

" Sports and gaming are as ruinous to the temper and disposition of the party addicted to them as they are to his fame and fortune. —Burton.

" The gambler is a moral suicide " —Cotton.

" It is lost at dice what ancient honour won " —Shakespeare.

" Gaming is the destruction of all decorum ; the prince forgets at it his dignity and the lady her modesty " —Marchioness d'Alembert.

" It has been the ruin of many worthy families, the loss of many a man's honour, and the cause of suicide " —G. Washington.

938. " It is the child of avarice, the brother of inequity and the father of mischief " —George Washington.

" Look round, the wrecks of play behold :
Estates dismembered, mortgaged, sold !
Their owners now to jails confined,
Show equal poverty of mind " —Gay.

940. " He loses, loses, still in hope of gain,
Just one more throw to try my luck again " —Ovid.

" Gaming is a vice the more dangerous as it is deceitful and contrary to every other species of luxury, flatters its votaries, with the hopes of increasing their wealth so that avarice itself is so far from securing us against its temptations, that it often betrays the more thoughtless and giddy part of mankind into them " —Fielding.



CHAPTER 95

941. The three things referred to here are wind, bile and phlem in a human body. The normal harmony and proportionate balance among them *inter se* are the cause of good health and any imbalance caused therein by the increase of one or the decrease of other will spell ill-health. Such an imbalance is caused in its turn by the excess or shortage in certain food-stuffs productive of any or all of these three things.

942. " Regimen is better than physic " —Voltaire.

943. " Now good digestion wait on appetite
And health on both " —Shakespeare.

" For the sake of health medicines are taken by weight and measure, so ought food to be or by some similar rule " —Skelton.

" Happiness for me is largely a matter of digestion " —Lin Yutang.

944. " I believe it is best to eat, just as one is hungry " —Samuel Johnson.

" In eating, a third of the stomach should be filled with food, a third with drink and the rest left empty " —Talmud.

" The best sauce for food is hunger " —Socrates.

945. " O, mankind ! Eat of that which is lawful and wholesome in the earth and follow not the footsteps of the devil " —The Holy Koran.

" Eat with moderation what you know by experience agrees with your constitution " —Voltaire.

946. " Three good meals a day is bad living " —Benjamin Franklin.

" Happiness is made by the stomach " —Voltaire.

947. " Appetite an universal wolf
Must make perforce a universal prey
And last eat up himself " —Shakespeare.

" Choose rather to punish your appetites rather than to be punished by them " —Tyrius Maximus.

" As for bodily distempers occasioned by excess, there is no end of them " —Jones.

Parimel Azhagar and Manakkudavar alike take the word 'உழைச்செல்வான்' to mean 'one who prepares the medicine carefully' and Paripperumal as 'one who cures', both of which may approximate to a dispensing compounder of to-day.

But Kalingar takes it to mean 'one who is by the side of a patient and helps.' This meaning alone seems to be correct and acceptable. In the modern context of the Madras State hospitals, this will refer to '*the male nurse*', a creation of the late Dr. T. S. S. Rajan the minister for medicine in Rajaji's ministry.

—o—

IV. REGARDING THE MISCELLANEOUS

PARIMEL AZHAGAR : "The author who commences to discuss about all that has not been dealt with under either of the headings of the Ruler and the Ministers, in the forthcoming thirteen chapters, deals with family in the first instance."

MANAKKUDAVAR : "This section will deal with the nature of men who are neither monarchs, nor ministers nor military personnel."

CHAPTER 96

PARIMEL AZHAGAR : "This chapter speaks of the nature of the sons of a noble family. Since high and noble birth is indispensable for all the people of the four-fold Varnas, on the ground of its importance this chapter precedes the rest."

953. In addition to the four-fold natural and inborn qualities mentioned in 951 and 952, this couplet speaks of four more or less acquired or cultivated qualities.

957. " Every error of the mind is the more conspicuous and culpable in proportion to the rank of the person who commits it " —Juvenal.

" The smallest speck is seen on snow " —Gay.

958. A very typical and classical exemplification of this couplet is contained in an episode narrated in the Tamil classic called 'Purananooru.'

Mavalathan the brother of *Chozhan Nalankilli* and the Tamil poet called *Tamappalkannanar* were once playing at the game of dice when a die got hidden under the poet even without his knowledge. But later on, when the king discovered it he mistook it for a sharp practice on the part of the poet and getting enraged at him he threw

and hit the poet with a die. Though wounded by this insulting and unworthy behaviour of the king the poet still was in possession of his self-command; then he coolly sang and exclaimed: "O, king! thy behaviour is unbecoming! None of those who had been born in your family before would have acted so as to wound the feelings of Brahmans; hence I have got my own doubts about the genuineness of your birth!". The king too began to realise his blunder and apologised for his misconduct, to the poet.

"If I blush, it is to see a nobleman want manners" —Shakespeare.

959. Couplet 452 may also be read with this couplet.

960. In the story of Tamappalkannanar narrated under couplet 958, the king Mavalathan, instead of getting angry at the most provocative and shameful charge levelled at him by the poet, only felt a keen sense of repentence and profusely apologised to the aggrieved poet and begged his pardon. On seeing this magnanimity, the poet sang: "Ah! indeed I am the offender. Though I have sung insulting you, yet you have behaved as if you had been the offender. Such a *sense of shame* about your fault none else has ever had on earth before."

—o—

CHAPTER 97

961. Read couplets 652 and 656 along with this:

The story of Alexander the Great asking the Indian Prince Purushottaman (Porus) who was a defeated prisoner standing before the former, as to how he (Porus) would like to be treated and the reply of Porus that he would indeed wish to be treated like a king, is an instance in point.

The best illustration of both the lines in this couplet comes again from Alexander the Great. The peerless and powerful world-conqueror Alexander became for once humble, sweet and obliging and repaired to the lovely tub of Diogenes and after saluting the great Philosopher, wished to know if could be of any service to the sage. This illustrates the first line. But, the real renouncer of the world coolly replied to Alexander thus: "Yes, indeed, you can serve me best by not standing between myself and the sun's rays falling one me." What a self-respecting and honourable stand he took! And he has thus exemplified the second line of this couplet.

> "If thou art rich, then show the...........greatness of thy soul in the meekness of thy conversation, condescend to men of low estate" —Sterne.

967. "Think it a crime to purchase breath with shame,
And for the sake of life to lose life's aim" —Juvenalis.

968. "The purest treasure mortal times afford is spotless reputation; that away, men are but gilded loam or painted clay" —Shakespeare.

969. Apart from the yak's comparison found in this couplet, an unexpected and unusual illustration of a stag's sense of jealousy and honour came to light about a decade ago in America.

Joe Everidge was the keeper of the zoo at Beaconsfield in the State of Georgia in U. S. A. One day he was feeding a beautiful hind with fresh, green grass from out of his hand and was caressing it by mildly stroking it with his hand. A male companion of it, a stag happened to see this and it got wild and apparently jealous of the keeper a male taking liberties with its mate. So it rushed at the keeper and hit him with its sharp horns and he fell down, swooning (19—11—52).

This is only by the way. But the real and classical illustration of this couplet's idea is to be found in Purananooru, the Tamil classic.

Seraman Kanaikal Irumporai was one of the celebrated and heroic kings of ancient Tamilnad. His military prowess and mighty army are said to have been peerless and proverbially large.

But as ill-luck would have it, in one of the wars he was engaged in against the famous Chozha King called *Sengannan*, he was defeated and taken prisoner by the latter. He was chained and kept as a prisoner in a cell by the Chozha King. One day, Seraman became thirsty and he asked of his guards for a cup of water which was rather very late in coming to him. When it did come, it came with the jeers and contumely of the ill-mannered guards. This insult was too much and it cut the royal prisoner to the quick. Rather than drinking that insult-bearing water and prolonging his stained life of dishonour, he put an end to his life, after singing a few lines about the need for royal children to die with honourable wounds.

" When honour's lost 'tis a relief to die ;
Death's but a sure retreat from infamy " —Samuel Garth.

" Mine honour is my life ; both grow in one.
Take honour from me and my life is done " —Shakespeare.

" A nightingale dies for shame if another bird sings better " —Burton.

970. The best and aptest illustration of this couplet also finds a place in Purananooru.

Seraman Perumcheralathan (சேரமான் பெருஞ்சேரலாதன்) was a very famous, fearless and favourite king of the Tamil poets of his days.

In one of the battles he fought with a Chozha King called *Karikkal Valavan*, a spear aimed at him by the latter struck him on his chest and penetrating through his breast came out of his back and fell to the ground. But it had not killed him.

When the King *Seraman Perumcheralathan* discovered that though he had not retreated from the battle-field but fought like a true warrior, yet he had a wound on his back, he thought that whatever might have been the mode of its infliction it was a still stain and a blot on a true warrior. So he decided to put an end to his 'unheroic' life by performing '*Vadakku*' (வடக்கு) a kind of slow death (*Harakari*) by which the fighters receiving dishonourable wounds punished themselves then.

When this news spread out, many contemporary monarchs, chiefs and poets admired his unusually high sense of honour and applauded and appreciated him. A particular poet called *Kazhaatha-laiyar* celebrated this episode in an immortal piece of Tamil poetry which is for ever holding up the life and death of this honourable Chera King as an example of honour to others and which is a perpetual worship of the unextinguished light and lustre of his highly sensitive soul—a veritable illustration of the words of this couplet.

This king is an illustration not only of this couplet of *the Kural* but also of the following lines of Shakespeare:

> " He was not born to shame ;
> Upon his brow shame was ashamed to sit ;
> For 'tis a throne where honour may be crown'd
> Sole monarch of the universal worth "

His greatness lies in his sacrifice of life, not indeed to wipe off an actual shame but only to make amends for a nominal or imaginary blot or mark of shame on his heroic frame!

—o—

CHAPTER 98

971. I have followed Manakkudavar's meaning in translating this couplet.

972. I have followed M.'s meaning.

Besides giving the meaning as it has been translated here, M. adds in his note: ' hence the fact that the greatness of a person cannot be inferred from his caste and the reason therefor are stated here.'

But P. holds the view that all men are equal by birth because of the common elements of their bodies' composition but there are differences among them based on the different Varnas of their births and their respective and varying functions.

" A man is worth to his mother Earth
All that man has made " —J. G. Neihardt.

" Mortals are equal : their mask differs " —Voltaire.

974. M. has been followed here, though practically all commentators are agreed in their interpretation of this couplet.

Steadfastness and changelessness belong to ஒருமை மகளிர் *i. e.* women of good families. So it is not the family women or all women who are proverbial for fickle-mindedness but only the wanton women of double loyalty.

In this light must be seen couplet 822 also where the author uses the mere word மகளிர் as a by-word for changing minds. If so, the author must have had இருமனப்பெண்டிர் only in his mind, for according to this couplet 974 he does not charge all women with that guilt. Hence P., M. and K. have not correctly gauged the author's mind in couplet 822 whereas Paridhi alone has correctly inferred the meaning of மகளிர் in that couplet as இருமனப் பெண்டிர்.

"We hold these truths to be self-evident : that all men are created equal"
—Thomas Jefferson.

975. See couplet 26 of a similar nature.

While that couplet refers to the sages who have renounced this world, this couplet refers to all men of the world.

978. "Self-laudation abounds among the unpolished but nothing can stamp a man more sharply as ill-bred" —Charles Buxton.

"Whosoever exalteth himself shall be abased and he that humbleth himself shall be exalted" —New Testament.

979. A couplet very similar to 978 but with a slight difference.

Real greatness is humble says 978—positive.

Real greatness is void of arrogance says 979—negative.

978 speaks of the meanness of self-admiring words by little ones.

979 speaks of the arrogant conduct of the little men.

980. See couplet 984, a similar couplet for the first line.

See couplet 1079, a similar couplet for the second line.

"He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends" —Proverbs (17 : 9)

—o—

CHAPTER 99

981. In consonance with the name of 'perfect goodness', those who are possessed of it consider that whatever is good and virtuous on earth it is their inherent duty to possess or do.

"Be ye therefore perfect even as your Father which is in heaven is perfect"
—New Testament.

"Culture is then properly described..............as having its origin in the love of perfection; it is a study of perfection" —Mathew Arnold.

"The finest fruit earth holds up to its Maker is a finished man" —Humboldt.

982. 591 is a similar couplet couched in a question form.

"It seems to me 'tis only noble to be good" —Tennyson.

"All great virtues become great men" —Corneille.

983. The word love means "compassion for all living beings", as P. explains.

This is the classical and standard definition of a perfect man similar to that of a gentleman by Cardinal Newman.

"His life was gentle; and the elements
So mixed in him, that nature might stand up
And say to all the world, 'This was a man'!" —Shakespeare.

984. For the first half of this couplet the parallel is couplet 261, and for the second half is couplet 980.

The virtue of non-killing is the essence of penance.

The essence of 'perfect goodness' is the avoidence of condemning others.

"A just person knows how to secure his own reputation without blemishing another by exposing his faults" —Quarles.

985. A similar couplet of the style, ring, and rhythmic beauty is 225.

" He that humbleth himself shall be exalted " —New Testament.

" Yield to your opponent ; by yielding you will come off conqueror " —Ovidius.

" How sweet and gracious, even in common speech,
Is that fine sense which men call Courtesy !
....
It transmutes aliens into trusting friends........... —James T. Fields.

987. In couplet 151, the author asks us to bear with the insulting word by another.

In couplet 152, he asks us not only to forbear but also to forgive it.

In couplet 157,he asks us to pity our offenders for their impending retribution and not to retort by returning their injuries to them.

In couplet 158, he asks us to vanquish our injurers by adopting a gentle and courteous conduct towards them.

In couplet 314, he asks us to punish the evil-doers by returning good for evil and thus putting them to shame.

In couplet 987, he asks us to do nothing but good even to those who have injured us.

Thus these six couplets are the regular rungs of the ladder of righteousness culminating in the Christ-like conduct of a crowning perfection.

" Lady, you know no rules of charity, which renders good for bad, blessings for curses " —Shakespeare.

" We must do good against evil " —Shakespeare.

" Kindness nobler ever than revenge " —Shakespeare.

" Recompense injury with justice and unkindness with kindness " —Confucius.

" If thine enemy be hungry, give him bread to eat, and if he be thirsty, give him water to drink " —Old Testament.

" And unto him that smiteth thee on one cheek, offer also the other and him that taketh away thy cloak, forbid not to take thy cloak also " —New Testament.

" But I say unto you : love your enemies, bless them that curse you, do good to them that hate you and pray for them that despitefully use you and persecute you, that ye may be the children of your Father that is in Heaven "
—New Testament.

988. When there is perfect goodness in one, one's poverty is no discredit.

See couplet 117 which is of a similar nature.

989. P. interprets ஆழி as 'the sea-shore.'

M. interprets it as 'a sea.'

I have followed M.

990. See a song by *Kadalul Mainda Ilamperuvazhudhi* (கடலுள் மாய்ந்த இளம்பெருவழுதி) in Purananooru, the ancient Tamil classic which commences in the same strain 'Indeed, this world subsists because' (உண்டால் அம்ம இவ்வுலகம்). There also it speaks of some varieties of noble souls of utter selflessness and self-sacrifice as well as a sense of honour and rare duty because of whom alone this world is sustaining itself daily.

" Ye are the salt of the earth ; but if the salt have lost its savour, wherewith shall it be salted ? " —New Testament.

—o—

CHAPTER 100

991. Being accessible to every one will easily gain for one the title of a cultured man.

992. The simplest definition of culture is contained in this couplet.

993. The story of *Diogenes*, the Greek Philosopher, who went about in plain daylight with a lamp in hand staring at every passer-by in his face and who answered his perplexed questioners that "I am looking for a human being" is the best and the most classical illustration of the truth of this couplet.

There is also a similar story of a nudist sanyasin in the last century who was more plain-spoken than his Greek proto-type because he went about the streets of Tiruvottiyur near Madras, calling every passer-by he sighted with the appellation of a dog, an ass and a pig etc. But one day he sighted there the celebrated Sri Ramalinga Swamigal and that very moment he cried out in awe "Ah, here is a *man*, after all!" and then took to his heels, feeling for the first time in his life ashamed of his own nudity.

St. Valluvar has similar couplets speaking of the human beings in form only and not being real men but something else.

Couplets 196, 214, 406, 407, 410, 848, 850, 997, 1001, 1020, 1071 and 1076, are all of a similar nature in the sense that each couplet calls an apparent human being, as something else.

> "The original of all men is the same and virtue is the only nobility" —Seneca.

> "The man, whom I call deserving the name is one whose thoughts and exertions are for others rather than himself" —Sir Walter Scott.

995. P.'s interpretation alone is acceptable and it has been adopted here.

997. Intellectual sagacity and sharpness alone without the cultured courtesy of his soul will render a man wooden and worthless.

" What profiteth a man if he gaineth the whole world but loseth his soul ? "

—New Testament.

998. This couplet is only a different form of the couplet 987.

What is the use of one's perfect goodness, if one did not do good alone even to a person who had injured one ?—asks couplet 987.

Not to behave with culture even towards an inimical one is quite demeaning on a person's part, says couplet 998.

That speaks of *doing* good. This speaks of *being* good.

1000. The usefulness of the wealth of a cultured and benevolent person is spoken of in couplets like 215, 216 and 217, and the uselessness and wastefulness of the wealth of an uncultured and miserly fool are spoken of in couplets like 1000, 1007, and 1008.

—o—

CHAPTER 101

1001. Here is a living dead, one among the many such, of whom St. Valluvar is often fond of speaking.

Thus he who does not know his duties to his society or fellow-beings is dead, though alive—couplet 214.

Those who live without earning fame are really dead ones—couplet 240.

1004. P. himself has said " எச்சம் means the reputation or fame which persistently exists even after the death of a person. "

It is this couplet 1004 and the meaning of the word எச்சம் as given by P. himself, *inter alia*, which have made me interpret the word எச்சம் in couplet 114 as I have done. See the note under couplet 114.

"He owns nothing to whom the world owes nothing" —Simms.

"The man who dies rich dies disgraced" —Andrew Carnegie.

1005. Those who 'possess' many crores but who neither give to others nor themselves enjoy them, are only poor in so many crores.

"If we are rich with the riches which we neither give nor enjoy, we are rich with the riches which are buried in the caverns of the earth" —Vishnu Sarma.

1006. "A great estate is a great disadvantage to those who do not know how to use it..........." —Antoninus.

1007. This couplet compares an ever-growing but utterly useless wealth to a spinster of beauty *i. e.* a maiden of beauty who grows in age but gives naught of joy to any one by means of marriage.

The wealth that is not carried and given away and the woman who is not married and useful alike are useless.

"Beauty within itself should not be wasted" —Shakespeare.

"Beauty's waste hath in the world an end,
And kept used, the user so destroys it" —Shakespeare.

1008. The fruitful tree is spoken of in couplet 216 and the medicinal tree is mentioned in couplet 217.

Here the poisonous tree is spoken of. It is not only not useful but also positively dangerous.

—o—

CHAPTER 102

" Shame sticks ever close to the ribs of honour " —Middleton.

1011. " I can bear scorpion's stings, tread fields of fire, in frozen gulfs of coal eternal lie, be tossed aloft through tracts of endless void but cannot live in shame "

—Joanna Baillie.

1012. It is only the sense of shame which is characteristic of the human beings and which distinguish them from other animal beings.

" Life every man holds dear ; but the brave man
Holds honour far more precious—dearer than life " —Shakespeare.

" It is not wealth nor anscestry but honourable conduct and a noble disposition that make men great " —Ovid.

1014. The men of perfect goodness without a sense of shame are of no dignity.

1015. " He was not born to shame ;
Upon his brow shame was asham'd to sit ;
For 'tis a throne where honour may be crown'd
Sole monarch of the universal worth " —Shakespeare.

" The more things a man is ashamed of, the more respectable he is "

—George Bernard Shaw.

1017. " I rather would have lost my life betimes
Than bring a burthen of dishonour home " —Shakespeare.

" Think it a crime to purchase breath with shame,
And for the sake of life to lose love's aim " —Juvenalis.

" For let the gods so speed me as I love
The name of honour more than I fear death " —Shakespeare.

1019. "I regard that man as lost who has lost his sense of shame" —Plautus.

"While shame keeps its watch, virtue is not wholly extinguished from the heart" —Burke.

1020. There is an unconscious pun upon the word 'நாணல்.' It means both a string and modesty. So it is a paradox to say that the movements of those devoid of modesty (நாண்) in their conduct are like the movements of the limbs of a wooden doll by means of strings (நாண்).

—o—

CHAPTER 103

1023. In this couplet the word தெய்வம் is being used both in the sense of 'god' and 'destiny personified.'

"God helps those only who help themselves" —Old Proverb.

"Providence smiles on those who put their shoulders to the wheel that propels to wealth and happiness" —C. Simmons.

"Bestir yourself and then call on the gods,
For heaven assists the man that laboureth" —Euripides.

"God gives all things to industry" —Benjamin Franklin.

"Help thyself and Heaven will help thee" —La Fontaine.

—o—

CHAPTER 104

MANAKKUDAVAR : " Since agriculture is indispensable for those who would raise their family, this chapter is placed after that on promoting the interests of one's family.

" Agriculture, labour, painting, trade, sculpture and other arts— all these six-fold industries are necessary for those who are the citizens. If it is asked why the author does not describe the nature of all the five but only speaks of agriculture, it is answered thus: Among them it has already been seen that learning produces wealth. Labour means service under somebody. The service the ministers do under the command of kings has been seen under the heading of ministers. In the couplet 1022, the author has referred to the rest of the works of labour by others, painting, trade and sculpture. How, it may be asked. It is all by means of their efforts or strivings and well-developed intelligence. But it may be again asked if agriculture cannot be included among them. It is answered, yes it can be; therefore, agriculture is not treated here as a branch of labour. Since all those who promote their family's welfare by means of earning wealth must also do so by means of producing food-grains, this chapter treats of the importance of agriculture here. "

1031. " No race can prosper till it learns that there is as much dignity in tilling a field as in writing a poem." — Baker T. Washington.

" The farmers are the founders of the civilization." — Daniel Webster.

" In ancient times, the sacred Plough employ'd
The kings and awful Fathers of mankind ;
....
Have held the Scale of Empire, ruled the Storm
Of mighty War ; then with victorious hand
Disdaining little delicacies, seized
The Plough, and greatly independent scorned
All the vile stores corruption can bestow " —Thomson.

" In a moral point of view, the life of the agriculturist is the most pure and holy of any class of men........." —Lord John Russel.

1032. "Let the farmer forevermore be honoured in his calling; for they who labour in the earth are the chosen people of God." —Thomas Jefferson.

"If we estimate dignity by immediate usefulness, agriculture is undoubtedly the first and noblest science." —Dr. Johnson.

"And he gave it for his opinion, that whoever could make two ears of corn, or two blades of grass, to grow upon a spot of ground where only one grew before, would deserve better of mankind and do more essential service to his country, than the whole race of politicians put together." —Swift.

1033. "He that tilleth his land shall be satisfied with bread; but he that followeth vain persons is void of understanding." —Proverbs(12 : 11).

"An agricultural life is one eminently calculated for human happiness and human virtue." —John Quincy.

"...... all historic nobility rests on possession and use of land." —Emerson.

"'Agriculture, for an honourable and high-minded man' says Xenophon, 'is the best of all occupations and arts by which men procure the means of living.'" —Alcott.

1034. Though in modern times actually no country can conquer or subjugate another country through growing and exporting more of food-grains, the tremendous political influence which such a country can wield over the importing country is obvious. The U.S.A. is sending to India all kinds of food-stuffs like milk-food for children, wheat etc. and is thereby earning and garnering for itself in this country a tremendous fund of good-will for itself.

This couplet is similar to couplet 753 which speaks of the efficacy of one country's wealth in wiping out the darkness of another country.

"Trade increases the wealth and glory of a country; but its real strength and stamina are to be looked for among the cultivators of the land." —Lord Chatham.

1037. One pound of earth by being ploughed out must be dried in the sun till it gets condensed into one-fourth of a pound.

> "The frost is God's plough, which he drives through every inch of ground in the world, opening each clod and pulverising the whole." —Fuller.

1038. This couplet says that for a piece of land, ploughing is necessary. More than ploughing, manuring is necessary. More than manuring, weeding is necessary. More than weeding, watering is necessary. And more than irrigation, guarding the field is necessary. This speaks of only the comparative superiority of one over the other ; yet, all of them are necessary.

Again this couplet is a cultivator's *Panchasheelam*, consisting of five things necessary for agriculture.

Please see note under couplet 738.

1039. An absentee husband will estrange his wife and she will refuse to yield him the joy he is otherwise entitled to.

Similarly, an absentee landlord will estrange and enervate his paddy-fields which also will refuse to yield to him that amount of gain or grain he would otherwise be entitled to.

In Tamil the word போகம் (bhogam, a Sanskrit word) applies equally to the joy given by a wife to her husband and to the yield of grain produced by the land. And according to this couplet, an absentee husband who fails to properly cultivate the love of his wife and an absentee land-lord who fails to properly cultivate his land are equally faced with frustration and failure at the end.

1040. "Earth is here so kind, that just tickle her with a hoe and she laughs with a harvest." —Douglas Jerrold.

> "Where grows ? — Where grows it not ? If vain our toil,
> We ought to blame the culture, not the soil." —Pope.

—o—

CHAPTER 105

1041. St. Valluvar an adept in the art of instituting comparisons in the case of everything under the sun, has for once found himself at his wit's end and without resource in this couplet 1041.

He started asking the question, 'do you want to know what is of equal pain with poverty?' Then having come to his wit's end to find any other thing which is as painful as poverty, he has coolly admitted his defeat and prosaically and pathetically records, 'well, it is only poverty which is as painful as poverty.' This answer itself seems to have been such a painful thing to the author !

" Life can be bitter to the very bone
When one is poor and woman and alone " —John Masefield.

1042. In this couplet the poet is so indignant against poverty which he wants to curse ; and to curse a life-less thing is no good. Hence he clothes it with a human body and gives it a form and a name by calling it a 'Sinner.'

He uses the same expression 'பாவி', personifying the evil of 'Envy' in couplet 168. There I have translated it as 'caitiff' meaning 'rascal' which resembles the 'scoundrel' in Swift's quotation below.

" God forbid that such a scoundrel as '*want*' should dare approach me "—Swift.

1043. " Chill poverty repressed their noble rage
And froze the genial current of the soul " —Gray.

1044. " Poverty does not produce unhappiness ; it produces degradation "
—G. B. Shaw.

" They do not easily rise whose abilities are repressed by poverty at home "
—Juvenal.

1046. " Steep'd me in poverty to the very lips " —Shakespeare.

" Poverty often deprives a man of all spirit and virtue " —Benjamin Franklin.

1047. " இல்லானை........ஈன்றெடுத்ததாய் வேண்டாள்."

A mother will disregard her own son if he be poor (1047). A mother will hate the sight of her own son if and when he gets drunk. (couplet 923)

1048. This is the painful exclamation of a mortified and miserable man who has just gone through the purgatory of poverty but yesterday. And when on the morning he thinks of the unwelcome but inevitable revisitation of the same merciless Sinner of Poverty, he shudders from head to foot.

> "Perhaps a reasonable apprehension of poverty is more paralysing than reality" —James Cotter Morison.

—o—

CHAPTER 106

1053. A pain-less beggary is a pleasure, says the poet.

> " The heart of the giver makes the gift dear and precious " —Luther.

> " He gives twice who gives at once " —Publilius Syrus.

1057. It is practically the same as couplet 1056.

1058. No beggars, no givers. When gifting becomes impossible, the joy born of giving will vanish from humanity and with its disappearance, all springs of benevolent actions and motive-force for mankind's charities will become dried up and starved and without them all, the movements and gestures of human beings will be dry-as-dust; dreary and dull like the movements and actions of the lifeless wooden dolls.

1059. " Something happened recently that reminded me of a rich woman's exclamation once in New York: " Socialism! But wouldn't it do away with charity? And what would we do without charities? I think charity is swell." " —Lincoln Steffens.

This will apply also to 1058.

—o—

saving from starvation and death one's own beloved mother who is on a par with God. Therefore such prohibitions are absolute and not relative.

> " Independence is of more of value than any gifts and to receive a gift is to lose it " —Saadi.

—o—

CHAPTER 108

1071. Couplet 993 and 1071 must be read together because they explain each other.

Please see the notes under couplet 993 also.

It is because the mean ones resemble human beings exactly in appearance, *Diogenes* had actually to carry a lamp in plain daylight in the streets and stare at every passer-by's face and exclaim: "I am seeking *a human being*."

> " Never did I know
> A creature that did bear the shape of man
> So keen and greedy to confound a man " —Shakespeare.

1073. Here the author goes one step further in the act of his slaying the silly mean with his sword-like ironies. He compares the mean ones here to the devas in heaven.

So 1072 and 1073 are pictures of ridicule of the mean ones drawn by the author.

> " One ought to be born either a king or a fool. (to have unlimited licence allowed one) —St. Annaeus Seneca.

1075. " Wicked men obey from fear " —Aristotle.

1076. " A tale-bearer revealeth secrets............" —Proverbs (11 : 13)

" A secret in his mouth is like wild bird put into a cage, whose door no sooner opens than it is out " —Ben Jonson.

1078. Here is yet another apparently flattering comparison of the mean ones with the sweet sugar-cane, not indeed for the sweet syrup that it will yield but just for the means by which it is made to yield. ' Ask and it shall be given '—applies only to the perfectly good ones. But crush and they will yield—this is applicable to the sugar-canes and the mean men alike. The mean know nothing but fear as a motive force for doing any good deed. (1075). Nor would they yield even a grain save to those whose closed fist would break their jaw-bones (1077).

1079. " And there's a lust in man no charm can tame,
Of loudly publishing our neighbours' shame " —Juvenal.

—o—

PART THREE

ON LOVE

PARIMEL AZHAGAR: "Now, the author has taken up for consideration the question of joy which is yielded in this birth itself with the aid and instrumentality of the wealth he has been dealing with in Part II. Here the word joy refers to the conjugal bliss which has the unique feature of being yielded at once in one place, by one thing and through the five-senses. It is because of this uniqueness of this pleasure, King Bhoja in his Sanskrit work has declared: "May those who want, hold that emotions are of many varieties; but we speak only of sexual pleasure." This joy is of two parts namely union and separation. Since the author has followed the Sanskritists and adopted the division of Virtue, Wealth and Joy, he has similarly merged the rest of enjoyment, entreaty and feigned quarrel under the heading of separation."

I. LOVE IN SECRET UNION

PARIMEL AZHAGAR: "Here the author makes a general classification of them in accordance with the tenor and trend of the Tamil works, by calling union as secret union and separation as chaste wed-lock, and treats them by comparing and contrasting them with the ways of the world and by making them as interesting and attractive as possible. Among them, secret union means that two lovers, a youth and a maiden, who have got a similarity in their appearance, beauty and age as well as family, character and love and who, guided by their destiny, and not given in marriage by any one else, meet each other as often as possible, enjoying themselves well. The author, planning to deal with this subject in seven chapters, starts with the first chapter on the first meeting of the lovers in loneliness."

CHAPTER 109

1082. " Glances are the first billets-doux of love " —Ninon de Lenclos.

" And then her look—oh, where's the heart so wise
Could, unbewilder'd, meet those matchless eyes ? " —Moore.

1084. " Women bring conquerors to their feet with the magic of their eyes " —Dr. J. V. C. Smith.

" A pair of bright eyes with a dozen glances suffice to subdue a man, to enslave him, and inflame............ " —Thackeray.

1085. " Some eyes threaten like a loaded and levelled pistol............" —Emerson.

1088. " A lover's eyes will gaze an eagle blind " —Shakespeare.

" The eyes of women are Promethean fires " —Shakespeare.

" Alack, there lies more peril in thine eye,
Than twenty of their swords " —Shakespeare.

1089. " If I could write the beauty of your eyes,
And in fresh number, number all your graces,
The age to come would say 'This poet lies.
Such heavenly touches ne'er touch'd earthly faces ' " —Shakespeare.

" 'The epithet of stag-eyed' says Lady Wortly Montague, speaking of a Turkish love-song, 'pleases me extremely' " —Leigh Hunt.

" Her eyes, her lips, her cheeks, her shape, her features, seem to be drawn by love's own hand, by love himself in love " —Dryden.

—o—

CHAPTER 110

1091. Just as a same person is said to be blowing hot and cold in the same breath, this maiden is said to possess at once a pain-causing look as well as a pain-curing one in her own self.

This statement is made by the lover who has understood the lady-love's mind through her eyes.

Desikar endorses the view of K., M. and Paripperumal, that the first look is not a love-kindling look but a stranger's look, as opposed to P's view. But their view is not acceptable to us.

" Love looketh from the eye, and kindleth love by looking " —Tupper.

" With eyes that look'd into the very soul —
....
Bright — and as black and burning as a coal " —Byron.

" Lovers are angry, reconciled, entreat, thank, appoint and finally speak all things, by their eyes " —Montaigne.

" There are eyes half defiant,
Half meek and compliant ;
Black eyes with a wondrous, witching charm
To bring us good or to work us harm " —Phoebe Cary.

" What an eye she has ! methinks it seems a parley of provocation "
—Shakespeare.

1092. " The eyes are the pioneers that first announce the soft tale of love "
—Propertius.

" One of the most wonderful things in nature is a glance ; it transcends speech; it is the bodily symbol of idendity "
—Emerson.

1093. " In one soft look, what language lies ! " —Dibdin.

" She has an eye that could speak, though her tongue were silent " —Aaron Hill.

1094. " There is a lore, simple and sure...........the language of the soul, told through the eye " —Mrs. Sigourney.

1095. " Sweet, silent rhetoric of persuading eyes " —Sir W. Davenant.

" Beneath her drooping lashes slept a world of eloquent meaning..........." —Mrs. Osgood.

" None but those who have loved can be supposed to understand the oratory of the eye, the mute eloquence of a look.............." —Bovee.

1097. " Heart on her lip and soul within her eyes " —Byron.

" A beautiful eye makes silence eloquent, a kind eye makes contradiction assent" —Frederick Saunders.

1098. " The eyes are the windows of a woman's heart : you may enter that way " —Eugene Sue.

1099. " Sometimes from her eyes I did receive fair speechless messages " —Shakespeare.

1100. " Drink to me only with thine eyes, and I will pledge with mine" —Ben Jonson.

" Her eye in silence hath a speech which best understands " —Southwell.

" Women's glances express what they dare not speak " —Alphonse Karr.

" What inundation of life and thought is discharged from one soul into another through their eyes ! " —Emerson.

—o—

CHAPTER 111

1101. This statement is made by the lover after his union with her.

St. Sekkizhar has adopted and adapted the words of this couplet to describe the simultaneous enjoyment of the five-fold bliss by *St. Sundarar* in the embrace of his newly-weded wife *Sangili Nachiar*.

1103. This statement is made by the lover in reply to the protest of his comrade that the former should not fritter away his life and energy in the unworthy indulgence of such cheap pleasures of amour.

The lover wonders and asks his friend if the world of Vishnu could ever be of greater bliss than that enjoyed by him by sleeping on his beloved's soft shoulders.

M. says 'Is it of greater bliss?' I have followed this view. P. says 'Is it of equal bliss?'

M. says the reference is to Indra. P. says the reference is to Lord Vishnu.

This view of the lover may be interpreted in either way— to show his regard for Vishnu as much as his disregard.

" It is one of heaven's best gifts to hold such a dear creature in one's arms "

—Goethe.

1104. This fire of love is artificial as well as unusual, quite unlike the natural and usual element of fire.

The lover makes this statement to his comrades.

1105. This statement is made by him to the maid-companion.

There is a flower called Manoaranjitham (மனோரஞ்சிதம்). There is a popular belief that it smells just whatever else you think of in your mind, while smelling it. So also this damsel's shoulder (body) yields

the respective pleasure of each of the things her lover imagines for the nonce. P. says it yields joys *like* the joys thought of, while M. says it *becomes* the very joys fancied. I have adopted P.'s view.

1106. The same as the previous couplet.

The fading life and failing energy alike get refreshed and rejuvenated by my physical contact with this artless maid's amorous frame and shoulders, says he. They are a veritable ambrosia — the food of immortality.

1110. This statement is made to himself by the lover who goes along after his union with her is over.

The more one knows anew the more is one's previous ignorance revealed and realised. This is true of general knowledge and knowledge of a particular work of scientific nature. Similar is the realisation of one's previous joy's paucity, the more and more one indulges in the enjoyment of one's beloved wife.

Mr. C. Subramaniam, the Union Minister for Steel and Heavy Industries, in one of his series of articles on "*I have trodden the Globe*" states as follows: "When I was speaking to a scientist in Britain, he remarked: 'Our knowledge has grown only to the extent to make us realise how ignorant we are.' When we had learnt a little we were imagining we knew everything. But the wider the boundaries of our knowledge grew the more we get this delusion dispelled." Here is an echo of this couplet both by the British scientist and Mr. C. Subramaniam.

—*Ananda Vikatan* (*P. 30 of the issue dated 18—3—62.*)

—o—

CHAPTER 112

1114. " Those blue violets, her eyes " —Heine.

—o—

CHAPTER 113

MANAKKUDAVAR: "This chapter deals with the expatiation on the excellence of each one's love by the pair of lovers. Since this takes place after the lover's fanciful description of his beloved's beauty, this chapter follows the previous one."

1121. This is said by the lover towards the end of his union with her.

1125. This statement is made by him to her maid-companion who asked him if while away from them he had ever remembered them at all.

These five statements are made by the lover.

1126. Thinking that her maid-companion might deride him for his absence, the damsel speaks to herself but so as to be heard by her maid also.

1129. While the lover is away, the maid-companion with a view to console and comfort her mistress charges him with indifference or lack of love. But the beloved one cannot brook her lover being derided. So, she treats the maid also as a stranger and just one of this town's inhabitants and makes this remark.

—o—

CHAPTER 114

1131. This statement is made by the lover who cannot endure the prolonged agony of his mighty passion.

In ancient times those who had failed in their love used to ride over a horse-like carrier made of the dry palm-leaves. This pain of the pricking ride they endured in preference to their pain of failure. And their lady-loves might perchance be moved by this unusual testimony of their love and agree to accept them.

—o—

CHAPTER 115

1146. This is the beloved maid's exclamation about the exaggerated rumours current in the town regarding their love affair.

—o—

II. LOVE IN SACRED WEDLOCK

PARIMEL AZHAGAR : "The author who proposes to deal with love in wedlock or 'chastity' in eighteen chapters, now commences with 'unendurable separation' in the first instance."

—o—

CHAPTER 116

1152. "Love delights in paradoxes. Saddest when it has most reason to be gay, its sighs are the sighs of its deepest joy..............." —Bovee.

—o—

CHAPTER 117

1161 and 1162.

" ....She never told her love,
But let concealment, like a worm i' the bud
Feed on her damask cheek ; she pined in thought,
And with a green and yellow melancholy,
Smiling at grief. Was not this love indeed ? " —Shakespeare.

—o—

CHAPTER 118

PARIMEL AZHAGAR: "This chapter speaks of the anguish of the wife's eyes in their yearning for his sight."

1180. This is the reply of the mistress to her maid when the latter told her that she must so conceal her griefs and pain as to avoid giving room for the people of this town to deride and curse her husband who had left her.

—o—

CHAPTER 119

MANAKKUDAVAR: "This chapter speaks of the description of the grief experienced by the wife from her pallor, to her maid-companion. Since this pallor or change of colour takes place in those who love, when they suffer from their lovers' separation, the chapter dealing with this follows the previous chapter logically."

1190. This is said by the wife when her maid-companion has made fun of her in order to console the former.

—o—

CHAPTER 120

1191, 1192 and 1193 are similar.

1198. The mistress says this on not finding any messenger of love sent by him to herself.

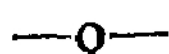
1200. This is an address to her own heart by the mistress who, because she has not received any messenger from her lord, herself wishes to send him one.



CHAPTER 121

1206. When the maid-companion tells her mistress that because of her ceaseless thinking upon the love and grace of her lord she was simply endangering her own life, the mistress tells this to the former.

1208. When the maid-companion tells her mistress by way of consoling, that her lord who would come to know of his beloved one's griefs, would soon return home and give unlimited bliss to her, the latter replies to the former in this couplet.



CHAPTER 122

1211. " There is nothing half so sweet in life as love's young dream " —Moore.

1213. " The soul of woman lives in love " —Mrs. Sigourney.

1219. " He jests at scars that never felt a wound " —Shakespeare.



CHAPTER 123

MANAKKUDAVAR: "This chapter speaks of the pangs suffered by the wife when she sees the arrival of the twi-light. If it may be asked whether she has no pangs during other times, it is answered that though she who is lonely after her separation from her lord has to suffer the pangs ceaselessly and for ever, yet the pain that overtakes her during the morning or mid-day is not so intense or unbearable as that which comes to her in the eventide."

1227. This is also said in reply to the maid-companion by her mistress, when the former asked her the reason for her suffering such pain in the evening alone.

—o—

CHAPTER 124

1237. She addresses these words to her own heart, not being able to bear the derision of him by others.

1238. This is a soliloquy of the husband who has just returned from tour and who is reminded of the former days.

—o—

CHAPTER 125

1241. "There are several remedies which will cure love but there are no infallible ones"

—La Rochefoucauld.

—o—

CHAPTER 126

1253. "Love and a cough cannot be hid"

—George Herbert.

CHAPTER 127

1269. " Love reckons hours for months and days for years : and every little absence is an age " —Dryden.

—o—

CHAPTER 128

1271. This is said by the husband to the wife, when he suspects some unexpressed thought or fear of hers reflected in her face.

1280. This is told by the husband to the maid-companion about the intention of her mistress.

—o—

CHAPTER 129

1286. " For faults are beauties in a lover's eyes " —Theocritus.

—o—

CHAPTER 130

1291. The lady addresses her own heart thus when she sees that it would not think of feigning a quarrel with her lord even when he has erred.

—o—

CHAPTER 131

1301. " In love anger is always false " —Publius Syrus.

1302. " A modicum of discord is the very spice of courtship " —Chamfort.

—o—

CHAPTER 132

1312. " A lover's quarrel lasts but a little while " —Menand.

1315. " Lovers' quarrels are but a renewal of their love " —Ter. And.

—o—

CHAPTER 133

1325. This is the soliloquy of the husband who has just now finished embracing his beloved one, after duly wooing her back from her feigned reserve.

1326, 1327, 1328, 1329 and 1330. The same as 1325.

1327. " In lovers' quarrels the party that loves most is always most willing to acknowledge the greater fault " —Sir W. Scott.

1330. " Discord oft in music makes the sweeter lay " —Spenser.

" Scorn at first, makes the after love more " —Shakespeare.

Couplets 1 and 1330. Note how like the original, the translation commences with ' A ' in couplet 1, and ends with ' N ' in couplet 1330, the first and the last letter respectively of the Tamil Alphabet.

Here End the Notes and Comments
on
Tirukkural.



APPENDIX A.

BIBLIOGRAPHY OF TIRUKKURAḶ TRANSLATED INTO OTHER LANGUAGES.

	Year of Publication.	Author's Name.	Title of the Book.
		A. LATIN	
1.	1730	Rev. Father C. J. Beschi	Tirukkural—Books I. & II.
2.	1856	Dr. Graul	Tirukkural (Incomplete)
3.	1865	Unknown	Tiruvalluveri Kural Versione Latina (adnotationibus glossarioque Illustratus)
		B. FRENCH	
4.	1767	Unknown	A French edition in the Bibliothique Nationale of France, referred to by M. Ariel.
5.	1848 and 1852	E. Ariel	Kural de Tiruvalluvar, fragment traduits du Tamoul (Journal Asiatic).
6.	1854	P. G. de Dumast	Maximes traduits des Courals de Tirouvallour, on la Morale de Pariahs, d' apres des extratis de poesies Tamouiles.

Year of Publication.		Author's Name.	Title of the Book.
		B. FRENCH—Contd.	
7.	1857	P. G. de Dumast	India, Fleure de l' Inde, Comprenant — plusieurs — Poesies Indoues etc.
8.	1867	M. Lemaraise	Tirukkural in French.
9.	1876	Louis Jacolliot	(Comprising Portions of Arrattupaal and Porutpaal.)
10.	1889	G. de Barrigue de Fontainieu	Le Livre de l'amour de Tirou-vallouva. (Kamattu Paal of Kural) with an Introduction by J. Vinson.
		C. GERMAN	
11.	1803	A. F. Cammers	Tirukkural with German Translation.
12.	1847	Friedrich Ruckert	Tirukkural - A few couplets Translated into German.
13.	1854	Karl Graul	Tirukkural - German Translation.
14.	1865	do.	do.
		D. ENGLISH	
15.	Not known	S. M. Michael	"The Sacred Aphorisms of Tiruvalluvar"—A Portion of Kural translated into rhyming couplets.

Year of Publication.		Author's Name.	Title of the Book.
		D. ENGLISH—Contd.	
16.	Not known	Isaac Thangiah	English Translation with Parimel Azhagar's Commentary. (First Two Parts Alone)
17.	1794	Kindersley	Extracts from Teeroovaulavar Kuddal or Ocean of Wisdom.
18.	1812	F. W. Ellis	On Virtue (Kural.) 13 Chapters only. Three series of verses on ethical and erotic themes. With translation and Commentary in English.
19.	1840	Rev. W. H. Drew	The Cural of Tiruvalluvar—With the English Translation of the Text up to 63 Chapters only.
20.	1872	C. E. Gover	Odes from the Cural in English Verse.
21.	1873	E. J. Robinson	Cural. A Metrical Translation of the first 240 couplets preceded by a life of Tiruvalluvar.
22.	1885	E. J. Robinson	The Divine Pariah (The legends connected with the life of Tiruvalluvar, with a metrical translation of Parts I & II of his Kural.

Year of Publication.		Author's Name.	Title of the Book.

D. ENGLISH—Contd.

23.	1885	Rev. J. Lazarus	English Translation of the Text. (Appended to the Tamil Edition by Murugesa Mudaliar)
24.	1886	Rev. Dr. G. U. Pope	The Sacred Kural of Tiruvalluva Nayanar with Introduction, Grammar, Translation, Notes etc.
25.	1915	V. V. S. Iyer	The Kural or the Maxims of Tiruvalluvar.
26.	1915	Mrs. Tirunavukkarasu of Poona	Kural: A Selection of 366 verses (A Gem for each day in English Translation).
27.	1919	K. Vadivelu Chettiar	Kural with Parimel Azhagar's Commentary and English Translation.
28.	1920	S. Sabharatna Mudaliar	English Translation of Kural.
29.	1929	M. S. Poornalingam Pillai	do.
30.	1933	A. Aranganatha Mudaliar	do.
31.	1935	C. Rajagopalachari	English Translation—A few verses from Part I.
32.	1935	C. Rajagopalachari	A few verses from Part II. & III.
33.	1949	V. R. Ramachandra Dikshitar	Translation of Kural.

	Year of Publication.	Author's Name.	Title of the Book.

D. ENGLISH—Contd.

34.	Not known	M. R. Rajagopala Iyengar	Translation of Kural.
35.	,,	V. K. Parameswaran Pillai	do.
36.	1953	A. C. Chakravarthi Nayanar	do.
37.	1962	Tiruvachakamani K. M. Balasubramaniam	Translation Into Rhyming English Couplets.

E. SANSKRIT

38.	1922	Appa Dikshitar	Neethi Kusuma Mala.
39.	1962	Sri Rama Desikan	Translation into Sanskrit.

F. HINDI

40.	1924	Kshemanand Rahat	Tirukkural in Hindi.
41.	1958	Dr.S. Sankar Raju Naidu	Tirukkural in Hindi.
42.	(Current)	B. D. Jain	Tirukkural being published in series in a Tamil Journal.

G. TELUGU

43.	1887	Kanuparthi Venkatrama Sri Vaithyanata Natha	Tirukkural in Telugu.

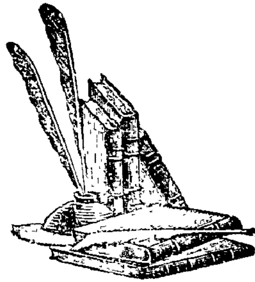
	Year of Publication	*Author's Name.*	*Title of the Book.*

H. MALAYALAM

44.	End of 16th Century	Unknown	Tirukkural in Malayalam.
45.	1915	Govinda Pillai of Trivandrum	Tirukkural in Malayalam.

J. URDU

46.	(In print)	Hazrat Suharawardy	Translation of Tirukkural into Urdu.



APPENDIX B.

ESTIMATES OF TIRUKKURAḶ BY EMINENT MEN OF LEARNING.

REV. ELIJAH HOOLE D. D.

" Some of the Sayings (of Cural) are probably as old as the earliest writings of the Old Testament.

The Cural of Tiruvalluvar is a poetical work on morals of great merit.

The author commences his book with an acknowledgement of God, in a style, which in the production of a heathen, we cannot but greatly admire and throughout the whole he evinces a singular degree of freedom from many of the strong prejudices of the Hindus."

*   *   *   *

REV. W. H. DREW

" Called the first of works from which whether for thought or language there is no appeal, the Cural has a strong claim upon our attention as a part of the literature of the country and as a work of intrinsic excellence. The author passing over what is peculiar to particular classes of society and introducing such ideas only as are common to all, has avoided the uninteresting details of observances found in Manu and the other shastras and thus in general maintains a dignified style."

*   *   *   *

CHARLES E. GOVER

" Men like Tiruvalluvar and Siva-Vakyar used their tongues and pens in favour of Deism and against the ceremonial Polytheism of the Brahmans ....To those who know the Iliad, the Ænid, the Divine Comedy,

Paradise Lost and the Nibelungen Leid as the epics of the great nations, it seems incredible that thirty millions of people should cling to a series of moral essays as their typical and honoured book. There is no doubt of the fact that the *Cural* is as essentially the literary treasure, the poetic mouth-piece, the highest type of verbal and moral excellence among the Tamil people as ever Homer was among the Greeks. We can only explain it by the principle that the whole aspect of the Dravidian mind is turned towards moral duty. May we not imagine that it was this moral tendency of the masses, which prepared the way for and maintained the existence of Buddhism? The Brahmans frequently explain the tone of Tiruvalluvar, Sivavakyar, Cabilar, Ouvay, and the other early Dravidian poets by asserting that they were Jains. There is no proof of this; but it can hardly be doubted that both Buddhism and Jainism reflected the same popular tendency that we see in the early poets. The Brahmans extirpated Buddhism in India by fire, sword and relentless persecution. They could not touch the *fons et origo* from which the rival religion derived its life. By careful avoidence of theological discussion, Tiruvalluvar saved his work from the flood that destroyed every avowed obstacle in its grievous course. The Brahmans could find no ground for persecution. No priest can openly condemn the poet who called upon wives to love their husbands, upon men to be truthful, benevolent and peaceful, who enjoined mildness and wisdom on those who governed and justice and obedience and willing aid on those who were ruled. ....Its *(Cural's)* sentences are counted as binding as the Ten Commandments on the Jews. Its very language has become the test of literary excellence. It is no exaggeration to say that it is as important in Tamil literature, as influential on the Tamil mind, as *Dante's* great work on the language and thought of Italy."

* * * *

RT. REV. ROBERT CALDWELL, D.D., L.L.D.

"Tiruvalluvar, supposed to have been a Pariar (was) yet the acknowledged and deified prince of Tamil authors.

The compositions that are universally admitted to be the finest in the (Tamil) language, viz., the Kural and the Chintamani, are perfectly independent of Sanskrit and original in design as well as in execution."

* * * *

M. ARIEL

"The Kural is the master-piece of Tamil literature—one of the highest and purest expressions of human thought.

That which, above all is wonderful in the Kural is the fact that its author addresses himself, without regard to castes, peoples or beliefs, to the whole community of the mankind; the fact that he formulates sovereign morality and absolute reason; that he proclaims in their very essence, in their eternal abstractedness, virtue and truth; that he presents, as it were, in one group the highest laws of domestic and social life; that he is equally perfect in thought, in language and in the poetry, in the austere metaphysical contemplation of the great mysteries of their Divine Nature, as in the easy and graceful analysis of the tenderest emotions of the heart."

* * * *

DR. GRAUL

"No translation can convey any idea of its charming effect. It is truly an apple of gold in a net-work of silver."

* * * *

REV. DR. G. U. POPE, M.A., D.D.

"The weaver of Mylapore was undoubtedly one of the great *geniuses of the world.* Complete in itself, the sole work of its author (The Kural) has come down the stream of ages absolutely uninjured, hardly a single various reading of any importance being found.

In value it (Kural) outweighs the whole of the remaining Tamil literature and is one of the select number of great works which have entered into the very soul of a whole people and which can never die.

Sir A. Grant says, 'Humility, charity, and forgiveness of injuries are not described by Aristotle'. Now these three are everywhere forcibly inculcated by this Tamil Moralist.

The Kural owes much of its popularity to its exquisite poetic form. The brevity rendered necessary by the form gives an oracular effect to the utterances of the great Tamil " Master of Sentences." They are the choicest of moral epigrams. Their resemblance to gnomic poetry of Greece is remarkable as to their subjects, their sentiments and the state of society when they were uttered. Something of the same kind is found in Greek epigrams, in Martial and the Latin elegiac verse. There is a beauty in the periodic character of the Tamil construction in many of these verses that reminds the reader of the happiest efforts of Propertius."

* * * *

DR. BARTH

" The Kural is that admirable collection of stanzas in the Tamil language which is instinct with the purest and most elevated religious emotion.

What philosophy it teaches seems to be of the eclectic school as represented by the Bhagavat Geetha."

* * * *

FREDERIC PINCOTT

" There are two books in India which have taken entire possession of the hearts and minds of the people ; the first of these is the Ramayana of Tulasidas which is known to every peer and peasant in Northern India and the other is the *Kural of Tiruvalluvar* which is equally well-known throughout the South of the Indian Peninsula. It is the pride of both poets that their works are absolutely pure. Of the two, the *Kural* is much the older......... There is no doubt that no one can pretend to scholarship in Tamil unless he reads and understands this masterpiece of Tamil literature."

* * * *

REV. PERCIVAL

" Will be read with pleasure as affording proof of the existence of the loftiest sentiments, the purest moral rules and equal power of conception and expression. Nothing certainly in the whole compass of human language can equal the force and terseness of the sententious distichs in which the author conveys the lesson of wisdom he utters."

* * * *

PROF. M. WINTERNITZ

"Tiruvalluvar's Kural, the 1330 short sentences on the three aims of life—Dharma, Artha, Kama, is one of the gems of world literature. Buddhists, Jains, Vaishnavas and Saivas have claimed the Pariah sage and poet of the Tamil land as their own. But he belongs to none of them or rather to all of them. For he stands above all races, castes and sects, and what he teaches, is a general human morality and wisdom. No wonder that the Kural has not only been much read, studied and highly prized in the land of its origin for centuries, but has also found many admirers in the West, ever since it has become known. Already about 1730, Books I and II were translated by Father C. Joseph Beschi into Latin. French, German and English translations followed one after another. A German translation from the Tamil by A. F. Cammerer appeared already in 1803. Better known is the German translation by Karl Graul 1856. A few couplets were also translated by the German poet and master-translator Friedrich Ruckert in 1847. The finest English rendering of Tiruvalluvar's verses known to me is that of G. U. Pope, who was not only a great Tamil scholar but also a true lover of the Tamil people, among whom he has lived for very many years.

Sage Tiruvalluvar should not be styled the unknown sage of Mylapore, for he has long been known far beyond the borders of his mother country."

* * * *

REV. DR. J. LAZARUS

"It was one of the couplets in this third part of the poem referring to the two looks of a maid—the one which kills and the other which cures the looker that led Dr. Graul to admire Tamil poetry and study the Kural.

The Kural is composed in the purest Tamil. In about 12000 words which the Poet has employed to convey his thoughts there are scarcely fifty of Sanskrit origin. He throws the purity of Bunyan's English completely into the shade. No known Tamil work can even approach the purity of Kural. It is a standing rebuke to the modern Tamil. Tiruvalluvar has clearly proved the richness, melody and power of his mother-tongue.

The Kural cannot be improved nor its plan made more perfect. It is a perfect *mosaic* in itself. The slightest change in the size, shape or colour of a single stone would mar the beauty of the whole.

It is refreshing to think that a nation which has produced so great a man and so unique a work cannot be a hopeless, despicable race. The morality he preached could not have grown except on an essentially moral soil. To those, therefore, who labour for the salvation of the Tamil people, the Kural must be a work of peculiar nay, intense interest."

* * * *

V. KANAKASABAI PILLAI

"The most popular of these poems and one which has exercised the greatest influence on succeeding generations is the Muppal or Kural composed by Valluvar..........The Muppal consisted, as implied by its name, of three parts which treated of virtue, wealth and love. It was a code of morals expressed in poetical aphorisms...........The author appears to have been a free-thinker and held that true wisdom is the science of happiness...... His fame as the author of the Kural or Muppal will last as long as Tamil is a living language."

* * * *

D. SAVARIROYA PILLAI

"The age of Ilanjed chenni, father of Karikala and his contemporary Ugra-Peruvaluthi should probably be fixed between 30 and 50 A. D. This is the age of the *Kural*, when our Valluvar, the Prince of Moralists produced it to the Professors of the last Academy presided by Ugra Pandya."

* * *

P. T. SRINIVASA IYENGAR, M. A.

"This poem is now well-known to the world on account of the Latin and English translations of European scholars. These scholars, having been mainly Christian Ecclesiastics have been attracted by the excellent ethics taught in it in a special kind of short stanza, with very much meaning concentrated in very few words. Father Beschi, the greatest of European Tamil scholars is said to have remarked that the tongue of Tiruvalluvar who sang the aphorisms of Kural could not have gone to Hell, even though being a Pagan, he must have gone there.

The short verse (kural) of this poem is a very successful imitation of the Sutra style of Sanskrit writers on pseudo-scientific subjects; the Kural Venba is superior to the Sutra, because it is in poetry whereas the latter is in prose. The verse is firmly knit and the author, here and there uses poetic images to relieve the dreariness of direct didactics. Artists have always refused to admit didactic poetry into the legitimate realms of the Muse, but if excellence of workmanship and the occasional illumination of moral teaching by flashes of true poetic fire can justify the acceptance of any didactic poem as true poetry, the Tirukkural is that poem."

* * * *

M. SRINIVASA IYENGAR, M. A.

"He (Tiruvalluvar) flourished about the end of first century A. D. and in his Kural we find no traces of his predilection to any particular sect or religion. He was no doubt a monotheist."

* * * *

MAHATMA GANDHI

" Tiruvalluvar was a Tamil Saint. Tradition says that he was a Harijan weaver. He is said to have lived in the first century of the Christian Era. He gave us the famous Tirukkural, holy maxims described by Tamilians as the Tamil Veda and by M. Ariel as one of the highest and purest expressions of human thought. The maxims number 1330. These have been translated into many languages. There are several English translations.

" Death is like unto sleep and life is
like waking after that sleep." —*Kural.*

Compare Wordsworth's ' Death is but a sleep and a forgetting.' "

* * * *

T. CHELVAKESAVAROYA MUDALIAR, M. A.

" Greece gave birth to Homer and Socrates. The Tamil Land gave birth to Tiruvalluvar and Kamban. Kamban is the Homer and Tiruvalluvar is the Socrates of Southern India. The literary glory of the Tamils rests on Tiruvalluvar and Kamban, not to speak of Auvaiyar—the Muse in human embodiment, and a host of others."

* * * *

RAO BAHADUR, RAJA SEVASAKTA,
DR. S. KRISHNASWAMI AIYANGAR, M.A., Hony. Ph.D.

" Among the world's poets and prophets whose claims to universality may readily be conceded, Tiruvalluvar will certainly take high rank. His claims to the rank as a poet will not perhaps be contested at all. As a teacher of religion and morality he stands equally eminent. His work, the Kural, may be regarded as laying down a norm of life which would command acceptance from the votaries of differing religious persuasions, not only in India, the land of religions, but even elsewhere where religion as such may not command the same ready and unquestioning allegiance.

Tiruvalluvar deals with the four well-known aims of life as in fact, Hinduism in all its various forms does. He recognises the last, as perhaps the main, but passes over the topic slightly as being hardly capable of concrete treatment. There is perhaps the subtler notion behind it as in the case of Buddha that, if the other three are well understood and acted up to in sincere loyalty, there need be no anxiety about the fourth. In that sense it is not without its analogy to the ultimate teaching of the Gita itself. Leaving aside Vidu or Moksha, the other three Aram (Dharma), Porul (Artha), and Inbam (Kama) are dealt with elaborately. Of these three, Artha is given the primacy not as an end in itself, but as capable of promoting the other two ends efficiently. There is really no antagonism between this and the notion of the Sanskritists that Dharma leads to Moksha and Artha leads to Kama. The underlying idea here is that wealth is necessary for the attainment of the desirable here, as well as, in the other world ; while those desiring nothing else than release have no use for wealth. Tiruvalluvar contemplates the life of a family-man as the normal condition of life in this life and exalts it above the others. It is to the pursuit of this normal householder's life that he would have the other two aims to be directed. In doing this he gives a practical scheme of life which would find general acceptance. The Kural then would deserve the serious attention of all thinking people."

*   *   *   *

K. NILAKANTA SASTRI, M. A.

" The Sanskritic conception of the state (rajya) as an organism with seven limbs (angas) was known and accepted and the *Kural* introducing a slight but significant change, makes the remaining six elements subject to the King. In other respects as well, the concepts of polity gain a certain clarity and precision in the hands of Tiruvalluvar, unknown to other sources. The ten verses in which he deals with the essentials of *Nadu* (rastra) are far more clear-cut in their analysis of the physical basis of the life of the state than the corresponding statements in the Arthasastra known to us and the concluding declaration.

Though blest in every other way, it avails nothing to a *nadu* if there be no peace between the people and the King" shows a firm grasp on the part of the author of the fundamentally moral foundations of political independence. Again the same combination of shrewd practical wisdom and high political principle characterises his discussion of the place of treasure in state life............And in striking contrast to Kautilya's maxims on *pranaya* (benevolences) is the sound rule of Tiruvalluvar.

A sceptred king in imploring a gift is like a robber with lance in hand crying 'give'.

The great author of the Kural, much of whose work is devoted to a systematic treatment of the affairs of state, may be accepted as a safe guide to the prevailing theory of the time.

In the Kural of Tiruvalluvar we have a work that transcends the limitations of time and place."

* * * *

S. ANAVARATAVINAYAKAM PILLAI, M.A., L.T.

"The *Tirukkural* is the Sacred Book of the Tamil nation, cherished by one and all of them whatever may be their individual faith. It is a text-book of morals, politics and love, and reflects ancient Tamil culture as no other work does. The author Tiruvalluvar was a Tamil Saint who graced the earth about two thousand years ago, whose caste and religion have always remained a mystery. His work has been translated into more than a dozen foreign languages and certainly deserves to become as popular among the Tamils, young and old, as the *Bhagavat Gita* among the Sanskrit-loving people of India."

* * * *

KAVI YOGI SHUDDHANANDA BHARATI

"The hoary *Vedas* declare: "All is Brahman—the Supreme One. The Brahman-knower attains the highest bliss." The holy *Kural* proclaimeth: "The ancient Supreme One is the Origin of the world of becomings even as A is the starting point of all sound-forms. Of what avail is learning, if one adoreth not the blissful feet of the Omniscient?" The holy *Al Quoran* commandeth: "Believe and bow to the Almighty Allah!." The excellent *Kural* lays down: "Worthless is that head, even like senses devoid of sensations, which bendeth not unto the Divine of eightfold virtues—the Divine Almighty, all-knowing, all-merciful, all-delightful, ever-free, ever-pure, luminous, transcendent!" The sacred *Bible* sermons: "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto Thee!" The holy *Kural* hymns: "Behold them that take refuge at the feet of the Unequalled One—they alone shall be free from mind-born cares. They alone cross the sea of existence. Behold the men that attain the feet of He who is beyond likes and dislikes; the woes of life are nought for them."

* * * *

MANOMOHAN GHOSH

The Kural is one of the finest products of Indian culture. Its author Tiruvalluvar was a South Indian Pariah and flourished probably about 200 A. C. Though born of an untouchable, Tiruvalluvar combined the wisdom of a statesman and law-giver with the spiritual vision of a saint. His Kural is a veritable treasure-house of Good Counsels for the householder and the king as well as the man seeking after beatitude or liberation. Thus it is not only a great book of Indian, but of the world literature as well. This very important work was twice translated in German prose and once in poetry. Besides this, it has been translated into Latin, French and English, and in the last-named language five translations exist. From this one can well estimate the great value of the work which has been fittingly called the Tamil Veda.

As regards his conception of the aim and objects of human life, Tiruvalluvar is a typical Indian rishi. He believes in the four objects of human life (chaturvarga or purushartha). Hence he has a very healthy and

happy outlook on life. He has spoken highly of married love and family life and is in this respect so different from some of our modern saints who draw their inspiration from the semitic source and speak very desparagingly of all sex-relations and advocate all kinds of asceticism for making man religious or spiritual. Little do those saints know that the asceticism, which means a virtual denial of life desiccates a man physically as well as spiritually. It may be hoped that the Kural will serve as corrective to those who have so long been misled by a false idealism which has been imported from abroad.

The Kural is divided into three parts which are assigned to what may be translated as dharma, artha and kama which are the three among the four purusharthas of the rishis. The last purushartha or moksha has not been treated in the Kural probably for the fact that one attaining the first three will feel no difficulty in attaining this or it may be, the subject was too deep for a written lecture. In the first part on dharma Tiruvalluvar treats the various duties of a house-holder and the rules of self-dicipline for an individual. In the second part he has treated matters generally handled by writers of niti-shastras viz., duties of the king and the members of the body politic. In these two matters he has displayed much practical sense. In the third or the last part of his work, Tiruvalluvar has treated marriage and conjugal love. He as the story goes, was an ideal husband and had for his wife a very devoted woman and whatever we have in the last part of the Kural is probably a faithful record of the truths about love and marriage, realised in his own personal life and this gives additional charm to his great work. In spite of Tiruvalluvar's very un-Semitic outlook on life, some Christian writers have traced Christian influences in the Kural. Their chief reliance in the matter was on the dubious story of the establishment of a Christian Church in Mylapore by St. Thomas in 200 A. C. But Dr. J. E. Carpenter in Hibbert lectures (1919) on "Theism in Medieval India" says that he remains unconvinced that the higher religious thought of medieval India owed anything to Christian influence. His note on Christianity in India where he discusses the worth of the story of St. Thomas in Mylapore should be read in this connection.

Thus the Kural represents the Indian spirit in its truest form."

* * * *

Note: For Appendixes A. & B. I am indebted to The Tiruvalluvar Souvenir, Madras, 1935.

APPENDIX C.

SHAKESPEARE AND ST. VALLUVAR

The following quotations about Shakespeare of England apply equally with singular aptness to Saint Valluvar of Tamilnad. We have only to substitute the name of Valluvar in the place of Shakespeare and Tamilnad for England and we get a perfectly correct picture of the former.

" Shakespeare has had neither equal nor second " —Lord Macaulay.

* *

" The sage and seer of the human heart " —Henry Giles.

* *

" Shakespeare is an intellectual miracle " —Chalmers.

* *

" He was not of an age but for all time " —Ben Jonson.

* *

" No man is too busy to read Shakespeare " —Charles Buxton.

* *

" Our myriad-minded Shakespeare " —Coleridge.

* *

" The genius of Shakespeare was an innate university " —Keats.

* *

" To him the mighty mother did unveil her awful face " —Gray.

* *

" Nor sequent centuries could hit
Orbit and sum of Shakespeare's wit " —Emerson.

* *

" Shakespeare is not our poet but the world's "
—Walter Savage Landor.

* *

" Whatever can be known of the heart of man may be found in Shakespeare's plays " —Goethe.

* *

" Shakespeare's magic could not copied be :
Within that circle none durst walk but he" —Dryden.

* *

" It is not so correct to say that he speaks from nature as that she speaks through him " —Pope.

* *

" There, Shakespeare, on whose forehead climb
The crowns o' the world. Oh, yes sublime,
With tears and laughters for all time " —Mrs. E. B. Browning.

* *

" Shakespeare is one of the best means of culture the world possesses. Whoever is at home in his pages is at home everywhere "
—H. N. Hudson.

* *

" Shakespeare is a great psychologist, and whatever can be known of the heart of man may be found in his plays " —Goethe.

* *

" We are apt to consider Shakespeare only as a poet ; but he was certainly one of the greatest moral philosophers that ever lived "
—Lady Montagu.

* *

" In strength of intellect he was a demigod ; in profundity of view, a prophet ; in all-seeing wisdom, a protecting spirit " —Schlegel.

* *

" The stream of time, which is constantly washing the dissoluble fabrics of other poets, passes without injury by the adamant of Shakespeare " —Dr. Johnson.

* *

" Thou in our wonder and astonishment
Hast built thyself a live-long monument " —Milton.

* *

" It was said of Euripides that every verse was a precept ; and it may be said of Shakespeare that from his works may be collected a system of civil and economical prudence " —Dr. Johnson.

* *

" This was Shakespeare's form ;
Who walked in every path of human life,
Felt every passion ; and to all mankind
Doth now, will ever, that experience yield
Which his own genius only could acquire " —Akenside.

* *

" If I say that Shakespeare is the greatest of intellects, I have said all concerning him. But there is more in Shakespeare's intellect than we have yet seen. It is what I call an unconscious intellect; there is more virtue in it than he himself is aware of " —Carlyle.

* *

" Shakespeare is of no age, nor I may add, of any religion or party or profession. The body and substance of his works come out of the unfathomable depths of his own oceanic mind; his observation and reading supplied him with the drapery of his figures "

—Coleridge.

* *

" No nation has produced anything like his equal. There is no quality in the human mind, there is no class of topics, there is no region of thought, in which he has not soared or descended, and none in which he has not said the commanding word."

—Emerson.

* *

" Vast objects of remote altitude must be looked at a long while before they are ascertained. Ages are the telescope tubes that must be lengthened out for Shakespeare; and generations of men serve but a single witness to his claims " —Landor.

* *

" What King has he not taught state, as Talma taught Napolean? What maiden has not found him finer than her delicacy? What lover has he not outloved? What gentleman has he not instructed in the rudeness of his behaviour? "

—Emerson.

* *

" For a good poet's made, as well as born,
And such wast thou! Look how the father's face
Lives in his issue; even so the race
Of Shakespeare's mind and manners brightly shine
In his well-turned and true-filed lines;
In each of which he seems to shake a lance,
As brandished at the eyes of ignorance " —Ben Jonson.

" In the first seat, in robe of various dyes,
A noble wildness flashing from his eyes,
Sat Shakespeare; in one hand a wand he bore,
For mighty wonders fam'd in days of yore;
The other held a globe, which to his will
Obedient turn'd and own'd the master's skill;
Things of the noblest kind his genius drew,
And look'd through nature at a single view;
A loose he gave to his unbounded soul,
And taught new lands to rise, new seats to roll;
Call'd into being scenes unknown before,
And passing nature's bounds, was something more " —Churchill.

* *

" Among the English authors, Shakespeare has incomparably excelled all others " —Addison.



TIRUVACHAKAM

TRANSLATED INTO ENGLISH VERSE

BY

TIRUVACHAKAMANI

PUBLISHED IN 1958

What They Say About This Book :

1. **His Holiness Jagatguru Sri Sankaracharya Swamigal of Kanchi Kamakotipeetam** : " Tiruvachakamani who is immersed in and seasoned by Tiruvachakam has translated this work in consonance with the traditions and the real mind of St. Manickavachakar."

2. **Swami Sivananda of Rishikesh**: " Being a great scholar and having devoted practically a life-time to the understanding of Manickavachakar's works, there is none more competent to do this work than Tiruvachakamani."

3. **Dr. S. Radhakrishnan**, Vice-President of India: " Your attempt to render it into English verse is very creditable. With your knowledge of Saiva Siddhanta and your love for it, you have succeeded in bringing out the force and dignity of the original. I appreciate your wide learning and deep devotion."

4. **Sri M. Patanjali Sastri**, Retired Chief Justice of India: " I have read with pure delight Sri K. M. Balasubramaniam's rendering in English verse of the celebrated devotional lyrics of Manickavachakar—Tiruvachakam..................... I can say that Sri Balasubramaniam has made a good job of it.............. It can be said that Sri B. has achieved a commendable fidelity to the great masterpiece of devotional literature in Tamil."

5. **Sri Bishnuram Medhi**, Governor of Madras State: " For accomplishing the noble task of making available Tiruvachakam in English we must thank Sri Balasubramaniam for the rare devotion to duty with which he has brought out the translation......... I am happy therefore to give my own tribute of gratitude to Sri Balasubramaniam. "

6. **Sri P. V. Rajamannar**, Retired Chief Justice of Madras: " It is a difficult task but I think Sri Balasubramaniam has been able to accomplish it. The spiritual ecstacy, lyrical rapture, and mystic experiences of the original are all evident in the translation. I congratulate Sri K. M. Balasubramaniam on his excellent work."

7. **Sri A. Uthandaraman**, I. A. S., Commissioner, H. R. & C. Endowments: "Tiruvachakamani's Translation which does ample justice to the Saint's sacred utterances and their real import with special reference to the essential tenents of Saiva Siddhanta mataphysics underlying them, is, to say the least a monumental work of which any one can be justify prowed and for which I for one cannot find adequate words of praise and appreciation........... His is a work of unique importance and value."

8. **The Hindu, Madras**: " We are greatly pleased at the many places where the translation is adequate and bring out the feeling, emotion and inner meaning of the original."

9. **The Mail, Madras**: "Mr. Balasubramaniam has not only brought this remarkable poem to the notice of foreigners to the extent that a good translation must, but also restored it to those who, though Tamil may be their mother-tongue, have allowed themselves to forget their noble heritage. Mr. B must be congratulated on a work of erudition as well as of piety."
